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To  
RAJARAM  
MY BROTHER  
WHO PASSED AWAY  
IN THE PRIME OF YOUTH





## FOREWORD

**I**N a series of papers contributed in the first instance to the *Quarterly Journal of the Mythic Society*, Bangalore, Mr. P. B. Ramachandra Rao has rendered good service by collecting together all the information scattered about in regard to the class of rulers known as Poligars, of whom a considerable number lived within the territory constituting the State of Mysore now. The establishment of Poligar rule immediately after the fall of the Vijayanagar Empire is a phenomenon quite worth study, as the rule of these chieftains to some extent prevented the anarchy which threatened to become more or less the general condition of the country. Who are those Poligars; what was their position in Indian society at the time, and what is it that kept them to the front are questions which are well worth study for a satisfactory answer. They were not altogether a foreign body of people who came into existence just then; nor were they establishing anything unknown in the country before that. They did form a part of Hindu society; but like so much else in Hindu society it had undergone a certain change of character, as a result of the anarchy that threatened on the fall of the established kingdoms.

It would be interesting therefore to study the Poligar regime historically and bring together what is available of their history on a single canvas with a view to the light that they throw upon the history of the times. Mr. Ramachandra Rao's work may be considered as a necessary preliminary, and deals with but a part of the work. From time immemorial South India knew of chieftains, whose rank was inferior to that of the kings, and who held their territory and exercised their authority subject to the supervision of these monarchs. South India knew of three crowned kings, and a number of chiefs of inferior position and authority. These latter were called normally *Kuṟu Nila Mannar*, meaning kings ruling over smaller or inferior blocks of land. They were otherwise described also in early Tamil literature as *śaḷukku-vōndar*. Their land was not capable of as good cultivation, as the more fertile

plain and delta lands, which were naturally under the rule of kings. While the lands of these chieftains were more or less barren forest land fit for cattle rearing; and therefore it was that the very land itself was named *Kuṟunilam*, inferior land. The emblem of their occupation was the rearing of swine, and hence the so-called *Śaḷukku-vēndar*, these kings of inferior authority, had the boar for their emblem. While therefore nominally remaining under the authority of kings, the necessity for maintaining forces for the protection of the territory under their control and keep robbers and others in check, gave them the power which, according to circumstances, they did make use of as against their suzerain. It was therefore regarded as more or less a normal state of affairs that they had to be rebels always potentially and actually when occasion offered. When strong monarchs ruled and strong kingdoms existed, they were kept under control; and then they discharged the normal police duties enjoined in return for certain emoluments and privileges of the office. In the period of the Muhammadan invasions they were engaged in what is called *Pāḍikkūval*, according to lands occupied and brought into cultivation by people, and the chieftains who became really robber chieftains later on and had a force at their command, often held these positions under kings or entered into agreement with the people when kings and kingdoms ceased to exist. They therefore generally entered into treaty with neighbouring villages and gradually extended their sway to such an extent as to become more or less rulers of vast extents of territory. When they reached this stage, they made their fortified capitals, cantonments, for the troops that they had to maintain, and hence became *Pāḷayams*. The owner of a fortified town or a hill fortress should maintain an army, small or great, and exercise his military authority over extensive regions of territory came to be known as Poligars (*Pāḷayakkarars*). When the central authority weakened or fell, these took their place and tried to exercise their authority carrying on the general government in a way satisfactory to the people concerned. This could be done without much ado as government of rural localities were carried on by self-contained rural organisations which merely required efficient protection and supervision from above.

Thus it was that these Poligars came into existence in various localities, and it is these that had to be overcome in several cases by new States that tried to evolve out of the broken up Vijayanagar Empire, or its Muhammadan successors in certain localities. Each one of these little States has an interesting history of its own, and often times we find they are credited with heroic deeds of some kind or other, fighting against greater powers and distinguishing themselves by holding out independently against odds. The material relating to the whole of these little States will have to be collected in detail and studied in their milieu.

Mr. Ramachandra Rao's work just contributes information regarding one section of these, and in hope that either himself or others like him would collect together the detailed information in regard to the various Pālayams so that a synthetic study of these will become possible. It is no disparagement to the work of Mr. Ramachandra Rao when we say that this is preliminary work that has to be done carefully and completely before anything like a synthetic history of the Poligars could be attempted. Let me express the hope he will continue his labours and contribute substantially to the attainment of this valuable object of historical research. The reprint of these papers in book form is a preliminary publication, and let me hope that Mr. Ramachandra Rao would sit down to complete his study and give us a volume more complete in its nature and character. We wish his efforts all success.

S. KRISHNASVAMI AYYANGAR.

MYLAPORE, MADRAS.



## THE PREFACE

**S**CATTERED all over the surface of Mysore and surrounding regions are expansive lakes, architectural temples, fastnesses on the altitudes of sky-reaching rocks, and these are the remains of the people who inhabited those strongholds and ruled the surrounding region by the name of Poligars with little States of their own known as Palayapats or Palayams. I had occasions to ascend to those heights and wondered about the manners and customs and the ability of those people. In this lengthy essay I have attempted to bring out partly in a collection and as an introduction the achievements and civilisation of the Poligars and their contribution to the History of Mysore, with the hope of enlarging it soon.

My main purpose in writing out this preliminary work is to point out that these warlike men were not what they were unjustly termed to have been as dangerous persons or arrogant free-booters and that the poligarships were not the creations of that mighty Empire of Vijayanagara but that these small States were in existence even prior to the foundation of the Empire of Vijayanagara. Presumably the poligarships were increased by that Empire for her safety, the relationship of these principalities with the seat of Government being feudal, a characteristic feature of the Middle Ages.

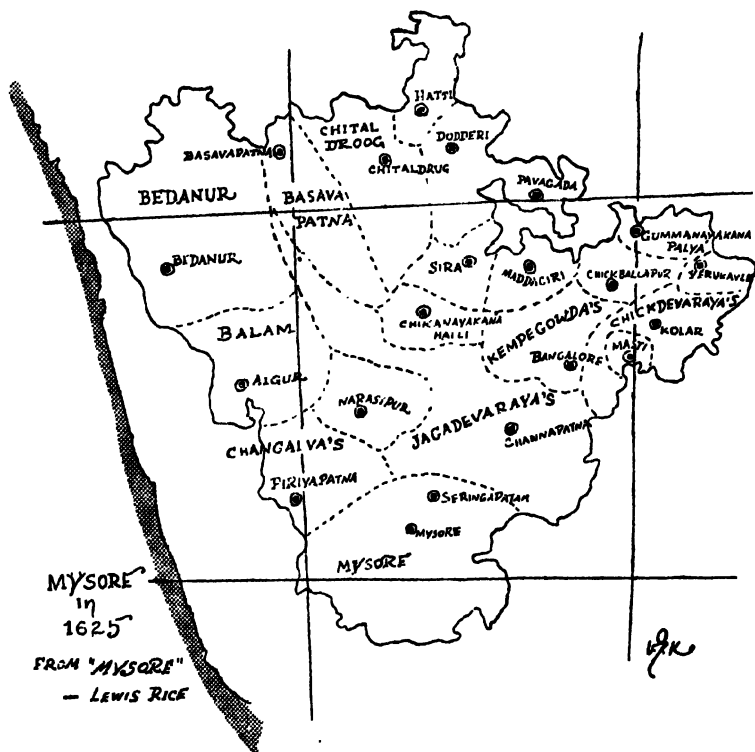
The Poligars have made permanent contribution to the History of Mysore. Their bravery and consummate skill in warfare are an outstanding feature as also the principles of military tenure. Ikkeri, one of the important Poligar holds, had been memorable for the issue of gold coins known as Ikkeri varahas. The Poligars of Gummanayakanapalya had been known for their valour and excellent durbar arrangements during the Dasara and other occasions. To recall the words of Reverend Father A. M. Tabard, the founder of the Mythic Society, Bangalore, "The

two centuries which followed the downfall of Vijayanagara saw the rise of the Poligars, those giants whose strongholds and fortresses challenge at the present day the admiration of the man enterprising enough to climb to their very summit.

“It has been my good fortune to make the ascent of many of them, and to mention only a few of those eagles nests, at Maddagiri, Pavagada, Ootradroog, Hulyadroog, I have paused to ask myself what kind of men were those old Mysoreans who could conceive and put into execution plans which would stagger architects of the present day. Their history would form another most fascinating chapter of the History of Mysore”.

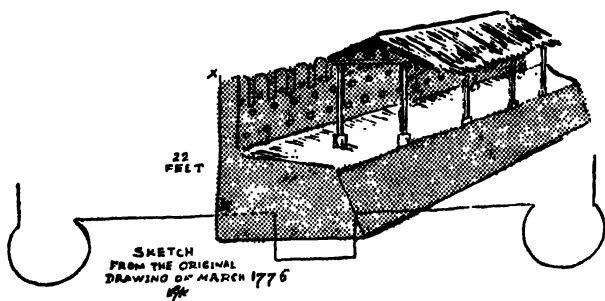
I am thankful to Dewan Bahadur Dr. S. Krishnasvami Aiyangar for his appreciation and the historical Foreword and to Mr. S. Srikantaya, General Secretary of the Mythic Society for his guidance, and to the Mythic Society for permitting me to publish the articles which first appeared in the Society's Journal. I am much grateful to Mr. R. Hari Rao, Curator of the Society, Mr. C. Sundaram of the Madras University Library, and Mr. M. V. V. Naik, District Superintendent of Police, for all their literary assistance.

P. B. R.





*"Elevation of a Polygars Fort in the Northern Provinces  
 as it appears towards the field. Part of the covering is  
 left off in order to shew the form of the Battlements,  
 the curtains are not more than half the length they ought  
 to be in order to comprize the whole front on the paper."*



From the History of the Military Transaction of the  
 British Nation in Indostan, by Robert Orme. (1862 Edition).

## POLIGARS OF MYSORE AND THEIR CIVILISATION: A STUDY

AN antiquarian or a traveller who plods his weary feet over the dilapidated hill-forts of the warrior race which ruled an empire or great parts of it, which was a source of awe and inspiration as well as terror to the people of the land, will undoubtedly recall the past glory and the valarous deeds of the remarkable men of this ancient land. Many a forgotten event is brought back to the mind as he treads along and he reflects on the creator of the ancient hill-fort as he gazes at the crumbling walls of bastions of the historic fortress.

To the historian who looks at the same weather-beaten crumbling hill-fort of a great chieftain also appeals the greatness and magnitude of the task borne by the ruler who inhabited the fort and governed the surrounding regions and established a name and fame for himself in the land. The ancient Poligars have made history and by their actions have deflected the stream of the affairs of Southern India.

In ancient India all over the Deccan Plateau there were ruling certain petty princes, who were the heads of clans, inhabiting the mountainous parts and scrub jungle and distinguished by the name of Poligars. 'Poligar' is a term applied to an indefatigable race of petty feudal chieftains who existed in India and who for whatever reason were looked upon as robbers and plunderers and as an object of terror. The term is variously used in the Indian languages, in Kannada as Pāḷeyagāra, in Mahrati as Pālegar, in Telugu as Pālegādu and in Tamil as Pālāiyakkāran.<sup>1</sup> These Poligars were invariably holders of a *Pollam* or feudal estate and they were also feudal subordinate chiefs to the early Hindu rulers.

<sup>1</sup> *A New English Dictionary on Historical Principles*—Edited by Sir James Murray, Vol. VII, Part II (Oxford), p. 1972.

The Poligars derived their name from their inhabiting the *Pollams* or woods in the southern parts of Hindustan (the Deccan Plateau) and they appear to have taken their rise from the old Municipal Regulations relating to the destruction of tigers and other ferocious animals.<sup>2</sup> This is a "well-defined race mixed with the general population—I mean the predatory classes. In the south they are called Poligars and consist of tribes of Marawars".<sup>3</sup> Poligars were a set of predatory people, fierce looking and black in their complexion, rude and savage in all their activity: they always attacked, robbed and murdered passengers on the highways and carried off their booty to their mountain strongholds.

A Poligar Chief is so protected by arms that he would even charge and face a wild animal single-handed in the wildest parts of the jungle and go without help and guide to the mid-forests for hunting animals and be never satisfied till he finally caught one. The Poligars were people who lived by hunting in dense forests with dogs which were characteristically famed for hunting only and known as *Poligar Dogs*, a variety of dogs in the Poligar country. Even the dogs were said to be as ferocious as the Poligars themselves.<sup>4,5,6</sup>

It is said that in great forests around Savandroog there is a small animal called the *Shin Nai* or red dog which fastens itself on the neck of the tiger and kills it. Poligar dog should be of such a variety.<sup>7</sup>

The main avocation of the Poligars in their initial life was plunder and robbery, when nothing could be got by hunting

<sup>2</sup> *Comprehensive History of India—Civil, Military and Social*, Vol. I.

<sup>3</sup> *Journal of Ethnological Society*—Sir W. Elliot, 1869, Vol. I, p. 112.

<sup>4</sup> *King's Own-Murrayat*, 1830, Vol. XI, Part 8: "It is a Poligar Dog from the East Indies".

<sup>5</sup> *A Wild Life in Canara*—G. S. Forbes, 1885, p. 45.

<sup>6</sup> *A New English Dictionary on Historical Principles*—Edited by Sir James Murray, Vol. VIII, Part II, p. 1072.

<sup>7</sup> *Francis Buchanan's Journey*, 1807, Vol. I.

and they, like huge avalanches, abruptly swept down the plains from their granite fastnesses and plundered the neighbouring lands, keeping the people under severe terror and in perpetual awe. They were a type of wild mountaineers ever with an axe, like the butcher's blade and bows and poisoned arrows for protection.<sup>8</sup> But they had an instinctive genius for military warfare and expansion of their territory by conquest of neighbouring landowners.

Besides living in jungles, the Poligars made their abode on the altitudes of sky-reaching rocks where they erected a strong fortress like an old castle of an English Baron, engirded by strong walls of Chinese proportions, running around the whole face of the rock at different places on the slopes.<sup>9</sup> The whole breast of the rock would be converged by three or four walls travelling round the hill on the dangerous slopes with a single entrance somewhere completely hidden among the wild bushes. Thus the stronghold of a Poligar Chief became an inaccessible and impenetrable dwelling and it was a perilous task to scale the heights of the rocks, as they made almost one granite boulder with perpendicular sides.

Further, these Poligars were doing the duties of Police Officers or *Cawilcars* (watchmen) in all important and fabulously wealthy shrines and palaces of the locality. While supposed to have been inhuman in all their activity, they were still great believers in God. The Pagoda of Tirupathi, the resort of pilgrims in South India from the farthest limits of Hindu Religion, is situated in an elevated basin in a valley surrounded by a crest of hills. Sacred precincts were guarded by four Poligars who were its hereditary watchmen during the successive revolutions of the country. This sacred shrine had not only been never profaned by Muhammadan or Christian feet, but even the exterior of the temple had never been seen by any one but a genuine Hindu.<sup>10</sup> As *Cawilcars* these Poligars

<sup>8</sup> Meyrick's *Illustration of Ancient Arms and Armour*, Book III, Ch. 6, p. 472.

<sup>9</sup> Great China Wall.

<sup>10</sup> Wilks' *Mysoor*, p. 246.

were the most faithful and trusted. The Poligars made the best Police Officers as they not only looked after the welfare and protection of their own people but protected all persons from the ravages of their rival chieftains. In the Revenue Department the Poligars were originally district officers of the old Naiks and British Government or they were descendants of Police Officers and Revenue Agents of the earlier Hindu sovereigns and in that capacity they took advantage of the weakness of the latter and erected castles like the baronial chiefs of Europe in the feudal ages and as often as not plundered and oppressed the surrounding country. Gradually they reached the position of feudatories paying tribute and became proprietors of lands.<sup>11</sup>

In a *Pollam* there was generally a leader. One among their tribe would become or be made the leader and the whole tribe would obey him as its Chieftain. Any revolter from the camp was immediately put to death. The chief's will was law. This powerful chief maintained a strong military force and his fort was a well equipped garrison. At his command the subordinates would be ready with militia. Every Poligar, whether chief or inferior, was maintaining a sufficient number of warriors ready to serve him and his superiors. A Poligar Chief is described as "a small robber chief, who, lived in the uncultivated tracts, covered with palmyras and scrub jungle with which district abounded, to rear the head of insolent disregard of authority". He lived by hunting when plunder was not to be had and he was not slow to pay his attention to the latter.<sup>12</sup> He was a regular pest to the surrounding country around his station and he even ventured to plunder besides wealth, grain and cattle from the neighbouring villages. He may therefore be spoken of as a robber chief who successfully managed to gauge the weakness of the opponent for regular devastation and plunder. The British

<sup>11</sup> *A Manual of the Administration of Madras Presidency*, Vol. VI, p. 120.

<sup>12</sup> *A Manual of Chingleput, late Madras District*—C. S. Crole, pp. 171 and 172.

Government were often obliged to purchase his orderly behaviour by conferring on him independent power and jurisdiction. There is no class in India whose subjection proved so expensive to Great Britain<sup>13</sup> or to India for that matter. But the rulers profited themselves by the sale of the office of 'Poligars' to others. "To Mahomet Ali they sold at least twelve sovereign princes called the Poligars."<sup>14</sup> Also in their diplomacy to rule, some of the Poligars were placed in authority over others.<sup>15</sup>

The sudden incursions of the Poligars disturbed the progress of industries in the south. Their raids were too common and sudden and unknown that the people were afraid of doing anything good or useful for fear of being plundered by these robbers and removed to their strongholds. There is probably very little doubt that they were among the most aboriginal tribes in the country: their clannish attachment and organisation, their pursuit of war and plunder as their main or only occupation, their peculiar tenets and observances and their innate unchangeable savagery, have always marked them out as a notable race. These Poligars are also described as restless savages, perpetually occupied by internecine quarrels, for most of them were of the lower and hardier caste of the *Beder*, a race of herdsmen and hunters, who on their accession to power and prominence exhibited all the ferocious symptoms of their savage origin in the early stages of their coming into power.<sup>16</sup> They maintained their position during the contests between the Mahrattas and the Emperor Aurangazeb; but their attachment to the Mahrattas as Hindus was more steadfast than to the Muhammadans whom they served only as successors of Bijapur Kings. Until the rise of Hyder Ali the local consequence of these Poligars was not diminished.<sup>17</sup>

<sup>13</sup> *A Manual of the Administration of Madras Presidency*, 1886, p. 19.

<sup>14</sup> *Speech on Fox's India Bill*—Edmund Burke, 1783.

<sup>15</sup> *Madura*—Nelson, 1868, Vol. III, p. 157.

<sup>16</sup> *Wilks' Mysoor*, Vol. I, p. 40.

<sup>17</sup> *A Manual of the Administration of Madras Presidency*, 1886, p. 158.

For an unpractised feet to scale the heights of a Poligar hill was a difficult task: there was no clear pathway and if there was one it might lead the unwary to a wild jungle or end in an ambush. The regular pathway was known only to the chief and to the members. Furthermore, the slopes of the hills were covered with scrubs and huge trees providing a safe retreat for wild animals.

The Poligars to maintain their power and effect further conquests needed large sums which they secured by plundering the rich and hoarding the booty within the nave of the fortress. They levied taxes in the conquered territories with which they improved the country. They assumed different names and titles like Naiks and Gouds and rose to prominence as occasions presented themselves and called themselves as Rajas when they found their opponents weak. The difference in the character of titles consists in the number of villages each had the command. For instance, Wodeyars were the Governors of thirty-three villages, the Poligars were the heads of twenty villages.<sup>18</sup> The Naiks of Madura were contemporary rulers to Poligars. The Naiks were similar to Poligars in all their activity and administration. The existence, therefore, of these Poligars as a class dates from the period of commencement of the rule of the Nayakas.<sup>19</sup> The younger brother of Tirumala Naika of about 1800 of Madura on account of necessity was forced to emigrate being threatened by the ruling prince who was his brother, to Madhugiri where many other Poligars of Telinga extraction then lived.

The Poligars who erected separate principalities in different parts of the country foolishly hoped to preserve and extend them with the aid of a foreign mercenary force. The general weakness of the Hindu rajas and their internecine struggles offered little resistance to the advancing armies of the Muhammadan invaders, and possibly the Poligar chiefs were invited by the invaders, by several of the usurpers and others and in

<sup>18</sup> Wilks' *Mysoor*, Vol. I, p. 123.

<sup>19</sup> *Madura*—J. H. Nelson.

response thereto these Poligar chiefs under the title of Naiks, Rajas, Wodeyars and Gouds of single villages rendered support as against the neighbouring rajas whose growing power they dreaded.<sup>20</sup>

It is a general fact that Poligar Chiefs and other feudal nobles who were holding certain districts under their control very often proved treacherous to the Hindu rulers themselves whom they dreaded. After the disruption of the Vijayanagara Empire, in the Deccan, Ali Adil Shah marched against and defeated the several Hindu chieftains who had proved powerful and uncontrollable. The Poligars were joining the side that was stronger, for fear that their own power might entirely be crushed by the victors later.

The principal of the Poligars were those of Chitaldroog, Bayadroog, Ratnagherry, Hurpanhully, Tarikere, Jhelly, and they could at all times command the service of a large number of their clans, who were brave soldiers, although habitual and hereditary freebooters.<sup>21</sup> The possessions of these chiefs formed a big barrier against Muhammadan encroachment to the south. In 1576, Ali Adil Shah made an attempt to drive the Vijayanagar family from Penukonda where they had retreated but the Prince was able to bring to his flank the Naik of Hurpanhully, the chief support of Adil Shah. When the chief revolted, he brought round his tribe and thus the Beder chieftains completely distressed the army of the Muhammadans and drove them to Bankipore. Elated by these little successes, "the Beder generals broke into insurrection and had every energetic movement on the part of the Princess of Vijayanagar followed, it is quite possible that they might have recovered their Capital and re-established their dynasty.....At length policy prevailed over force, the chiefs were guaranteed in their possessions and rights and they continued in the royal service till in its turn the Mahratta conquest prevailed over the Muhammadans. Until

<sup>20</sup> Wilks' *Mysoor*, p. 41.

<sup>21</sup> *Manual of the Administration of Madras Presidency*, 1880.



the power of Hyder Ali rose their local consequence was not diminished. ”<sup>22</sup>

### Land Tenure

Each tribe was bound for military service to the superior in a *Pollam*. Each Poligar was holding under his sway a particular tract and was keeping his post steadfast for his heirs. A subordinate Poligar had to pay a fixed annual tribute to his superior and to supply besides a quota of cavalry and troops and maintain law and order in his tract.<sup>23</sup> Each Poligar under this system had thus in his charge a number of villages. Some of the more prominent landowners under them held lands subject to return of military service in time of war and some of the Poligars were made chiefs over others under the exigencies of the system and thus the subordinate Poligars were answerable to the chief and the chief was answerable to the higher chief.<sup>24</sup>

The Poligar government proved highly oppressive to the peasantry who were squeezed by irregular means though these peasants were paying a low rent nominally. The Poligars had the management of certain tracts of land with all manner of jurisdiction over the inhabitants of the *Pollam*. Each Poligar was to maintain a certain number of armed men ready for the defence of the country. He had to account for the revenue but he was allowed to deduct from the total proceeds a certain sum for his maintenance and that of his men. Within his own *Pollam* he possessed the power of life and death with every kind of jurisdiction, civil and military. Each of them had to pay an annual tribute according to the extent of his land and also maintain a certain number of foot soldiers (*Candachara*) and was bound to serve with this infantry in time of need. Each *Candachara* had a small farm which he or his family cultivated for his support in times of peace, and for his

<sup>22</sup> *Manual of the Administration of Madras Presidency*, p. 154, Note.

<sup>23</sup> *Indian Historical Records Commission*, 1928, Vol. XI, p. 100, C. S. Srinivasachari.

<sup>24</sup> *Madura*—J. H. Nelson, Vol. III, p. 157.

clothing. The head *Candachara* was the captain directly subordinate to the Poligar chief.<sup>25</sup>

### Social System

A peculiar feature in the social sphere of marriage is to be observed in the fact that the brothers of a family marry one wife. The most daring of these Poligars are of the Totier caste, among whom may be observed the singular and economic custom which is general throughout Coorg, and may be traced from several other countries from Tibet to Cape Comorin, of having but one wife for a family of several brothers. The elder brother is first married and the lady is regularly asked whether she consents to be also the spouse of the younger brothers. When the means of the family enable them to afford another wife, the second and successively the other brothers marry, and their spouses are equally accommodating.<sup>26</sup>

### Decay of Poligars

In the days of Ranadheera Kanteerava Narsa Raj Wodeyar in 1654 an enquiry was instituted to investigate the condition of the dependants in the province and establish greater authority over the subordinates. It was the first object of the ruler to reduce to entire subjection the remnant of refractory Poligars and Wodeyars who still existed. He made a detailed and particular scrutiny into the condition of the Gouds, or heads of villages, and principal farmers throughout his dominions whom he had found to be the most turbulent of all his subjects and ingeniously attributing their refractory disposition to purse-proud arrogance, the result of excessive accumulation of wealth, he determined to apply a very summary and direct remedy by seizing at once the supposed source of the evil.<sup>27</sup>

In 1662, during the days of Dod Deo Raj Wodeyar were captured from the Poligar of Tumkur, Cheloor and Biddery and in 1667 Erode and Darapoor from the Naik of Madura. This

<sup>25</sup> *Francis Buchanan's Journey*, 1807, Vol. II.

<sup>26</sup> Wilks' *Mysoor*, Vol. I, p. 34, Note.

<sup>27</sup> Wilks' *Mysoor*, Vol. I, p. 32.

Naik of Madura thirsted for an attack on Mysore and to conquer the whole of the then Mysore and bring it under his sway. He meditated the entire conquest of Mysore but the events of the war reversed his great expectations. Huliurdurg and Kunigal from Kempe Gowda in 1667 and Madura and Trichi from Chikkappa Naik were also acquired. The principal Naiks under the sway of the above ruler were the Naiks of Gingee, of Tanjore, of Madura, of Channapatna, of Seringapatam and of Penukonda. To the north of Channapatna, there were the powerful Poligars of Chitaldrug, Raidrug and Hurpanhully and Tarikere who were turbulent and indefatigable. If the rulers of Mysore had with the united efforts of these Poligars remained firm, the Muhammadan encroachment would have been a difficult problem. But these Poligars at times proved treacherous to the Hindu rulers themselves under whose subjection they were and they very often assisted the Muhammadan invaders with false notions and beliefs of becoming powerful and great through the help of foreigners.<sup>28</sup>

One of the earliest measures taken up by his successor Chik Deva Raj Wodeyar, 1673-1704, was against these revolting and suspicious chiefs, to overpower them and revert them to their original character of mere subordinate officials of Government, stripping them of all power they enjoyed as Rajas. This object was aided by first inviting and then compelling them to fix their residence at Seringapatam, by assigning to them offices of honour about the Raja's person and gradually converting them from rebellious chieftains to obsequious courtiers. Many a stronghold possession was captured from Poligars and they were Devarayadroog in 1675, Mudgerri in 1676, Tumkur in 1687 and Channarayadroog and Hoskote a little later.

The Koratgere chiefs acquired Devarayadroog, Channarayadroog and Makalidroog and raised forts on them. Materials of

<sup>28</sup> Wilks' *Mysore*, p. 41 : " The Poligars of Tarikeray and Anicu in Carnatic proper and in Drauvada, the Naicks of Triplassoor, Tanjour and Madura are chiefly accused of this act of *National Treachery*."

war and food grains and wealth were stored on these hills. Ruins of such historical forts, granaries, rest-houses, etc., are still in existence.

### Mysore Palayapats

#### Hoskote

Hoskote was the head-quarters of Mummadi Thamme Gowda, the eldest son of Immadi Thamme Gowda. The town flourished well under Mummadi Thamme Gowda. Mummadi Thamme Gowda was a Lingayat and a great patron of learning. He was himself a Sanskrit, Telugu and Kannada poet. His valuable Kannada work is called *Sankara Samhite* and consists of four thousand stanzas of six lines each. His Telugu work is called *Rajendra Cola Caritramu* and the Sanskrit works are *Kumārārjuniya*, *Rasika Ranjani* and *Kamudi Vyākhyā*. He collected a good library. The chief's parents were followers of one Sajjana Murthy, a Jangama Guru.<sup>29</sup>

The reign of Thamme Gowda was eventful for vast improvements and most of all for his benignity. Trade and agriculture flourished to a very great extent. Many Hindu residents of the Muhammadan country left their homes and sought refuge under this beneficent ruler and to many of such the ruler had been inordinately kind. At Hoskote, Thamme Gowda built the temple of Avimukteswara and the temple is of Dravidian architecture. A lamp-post of granite stone having forty-four lamps around it has been erected by him in front of the temple.

#### Chikballapur

In the days of Kanteerava Raj Wodeyar, 1704-14, an attempt was made to reduce Chikballapur, a stronghold of a warlike Peligar, Byche Gowda. But he sought the help of the Mahrattas and opposed the Mysore General in battle. It is said that he defeated the general and pursuing him captured him and cut off his head near a place called *Koti-Konda* in Telugu, known as Monkey Hill.<sup>30</sup> When the King died, his son

<sup>29</sup> *The Founder of Bangalore*—S. K. Narasimhiah, 1924.

<sup>30</sup> *The Founder of Bangalore*—S. K. Narasimhiah.

Dod Krishnaraj Wodeyar, 1714–32, continued the siege and reduced the powerful Poligar to become a tributary of Mysore.

Byche Gowda was the Chief of Chikballapur and he was very envious of his rival and neighbour Rame Gowda, the Chief of Dodballapur. The former was very much afraid that after his death Rame Gowda or his successors would succeed to Chikballapur also and so he executed a nefarious plot to put an end to the life of Rame Gowda. The plot was very well arranged by an invitation to fix a matrimonial alliance with his daughter and Mandikal was selected as the meeting place of the two chiefs. Suspecting treachery, Rame Gowda took a small army with him. But somehow Byche Gowda purchased with a heavy sum the trusted sword-bearer of Rame Gowda who agreed to kill his own master. It was all quite unsuspected and the sword-bearer killed the unsuspected chief by his sword. The nemesis was at hand and the murderer himself could not escape the hands of justice and he was cut to pieces by another follower of Rame Gowda. The armies fought but finally the army of Byche Gowda was victorious.

### Dodballapur

Dodballapur was built in the seventeenth century by Malla Byre Gowda and the incidents that led to its construction are very interestingly given in the *Founder of Bangalore*. Under this Gowda's rule trade and agriculture flourished and the people were happy and contented. He subdued all the refractory Poligars and kept them under severe control.

Attempts were made on Dodballapur by the same Poligar who seized it in 1710; and in 1711, Midigesi and Sira were captured from the Poligar Chief. Midigesi was under the control of a chief named Naga Reddy and the name of Midigesi was so called in the name of his beautiful queen who possessed long tresses flowing down to her heels. The Gowdas of Maddagiri got Midigesi as a Jahagir from the rulers of Mysore.<sup>31</sup>

<sup>31</sup> *Annals of the Mysore Royal Family*, p. 157.

### Devanhalli

After dealing with the Midigesi Poligar, the King carried away as spoils of victory, elephants, horses, clothes, jewels, money and other valuables to Seringapatam. Ratnagiri that was lost to the Poligars was again captured by Dod Krishnaraj Wodeyar. In 1749 Commander Nanjaraj to show his zeal in warfare undertook the seize of Devanhalli, near Bangalore, which was held by a Poligar who was independent and never a subordinate of the House of Mysore. "This bungling and unskilful seige directed by a man who had neither seen nor showed the profession of arms, and possessed no quality of a soldier but headlong courage, was protracted for nine months when the Poligar consented to evacuate the place on condition of being permitted to retire unmolested with his family to his relation, the Poligar of Little Ballipore".<sup>32</sup> Thereafter Devanhalli became merged in Mysore.

Devanhalli was a favourite place with the outside Gowda chiefs also. They used to visit the place often to offer their worship to God Madanagopalakrishnasvami. Hyder Ali Khan had his residence in Devanhalli in his early days and the ruins of his house are still to be seen there lying to the west of the fort. The famous Tippu Sultan was born in this place. The seige of Devanhalli is memorable as it was then that Hyder Ali first came to prominence.

### Relationship with Muhammadans Chikballapur

It has been observed that the Poligars foolishly hoped to become great through the help of foreign invaders. The Poligars headed by two of their chiefs Pylny and Veerapatchy had formed a confederacy to resist the payment of tribute and Hyder was selected through favour of Nanjaraj to march against them. Wilks speaks of this period "that it may perhaps be considered as the epoch at which the germ of usurpation of the Government of Mysore" <sup>33</sup> was planned by Hyder. On approaching the Poligars, he lulled them into a false security by offering

<sup>32</sup> Wilks' *Mysoor*, Vol. I, p. 163.

<sup>33</sup> Wilks' *Mysoor*, Vol. I, pp. 216-17.

to exert his influence at the Mysore Court, and to obtain a remission of their tribute on condition of their consenting to serve in his army : and he was thus permitted to pursue his route as a friend until he had reached the proper vantage position when the distribution of troops having been previously made, he swept off the whole of the cattle of the open country and drove them rapidly to Darapoor, where they were divided according to compact and sold at high prices. He then commenced his operations against the Poligars, in which, after an obstinate and protracted conquest, he was ultimately successful. By now Hyder had become powerful and he assumed the title of Nabob and called himself Hyder Ali Khan Bahadur and became the practical ruler of Mysore, by three conditions professing to hold Mysore on behalf of the Hindu house. The later invasions against the Poligars were only the campaigns of the Muhammadan usurper, Hyder Ali Khan.

The conquest of Chikballapur was next contemplated in 1792 by Hyder. Though the Poligar of Devanhalli had with an assurance retired peacefully to a Chikballapur relation, still the family was equally anxious to gain ground as they felt that Hyder stood for their complete fall. Hyder invaded and the Poligar, Chikkappa Gauda, who could have escaped easily to a safer place, occupied a weak citadel surrounded by the town, with the result that any invader, before attacking the citadel, had to possess the town. Regular science in its legitimate application to the defence of places is calculated to protract resistance, but in its practical effects it seems more frequently to have provided an excuse or accelerated their fall. The Poligar verified the better doctrine that all places are impregnable, so long as the moral energies of its defenders can be upheld. He contested every inch of ground in this open town ; every successive house became a fortress ; and at the expiration of two months Hyder could scarcely yet be said to have commenced the siege of the citadel.<sup>34</sup>

This Chief, Chikkappa Gauda, ruled for three years. Hyder Ali laid siege to Chikballapur and demolished the fort with his

<sup>34</sup> Wilks' *Mysoor*, Vol. I, p. 274,

guns after a siege of three months. Having no hopes of giving successful battle to Hyder Ali, the Gauda sued for peace, agreeing to pay Hyder Ali five lacs of pagodas and offer a head made of gold as a penalty for the head of a Mysore General which he had cut off before. The Gauda then and there paid half of the stipulated amount and Hyder Ali went with his army, however, leaving behind him a secret Political Agent at Chikballapur to see to the collection of the balance. The Gauda felt much humiliated at having been obliged to make such a peace with Hyder Ali and was smarting under that feeling. With a view to retrieve his lost respect he besought the assistance of Murari Rao of Gutti, who readily sent for the Gauda's help an army of Marathas. The Gauda put his fort in charge of this army and himself left it with all the members of his family and all his treasure. He arrived at Nandidroog, where he began to collect an army and prepared himself to fall on Hyder Ali and defeat him. Hyder Ali got scent of the Gauda's intention through his spies, came forthwith to Chikballapur, took the Maratha army unawares and scattered it, while troops that actually fell into his hands were mutilated. He took possession of Chikballapur when his soldiers plundered and devastated the place. Forces were then sent also to Nandidroog, Itikaldroog, Talwardroog, Gudibanda and Kōtikonda. Chikkappa Gauda and Byche Gauda could not escape from the hands of Hyder Ali, and they were captured and sent under escort as prisoners to Bangalore.

Chikkappa Gauda died in prison and left no children behind him. His wife and the members of the family of Byche Gauda, attempted to escape from prison, but they were caught by Hyder Ali and removed to Coimbatore. Later in course of time, Hyder became the Nawab of Mysore and visited Coimbatore when he ordered these prisoners to be brought before him. Some of them begged to him to spare their lives and Hyder released them at once. But Byche Gauda, punctillious as he was of everything touching his honour, would not beg of Hyder anything of grace, not even his life. More than this, when he was ordered to be brought before Hyder he



refused even to see the face of his captor. Hyder felt nettled at this and tried by many means to break the spirit of Byche Gauda, but the Gauda remained adamant. At last, Hyder ordered the Gauda to be brought into his presence through a low doorway so that, by that device at least, Byche Gauda would be obliged to bend and be seen to bow before himself. Byche Gauda knew the wily Hyder but too well and when he went through the doorway, instead of going with his lowered head foremost he thrust his left leg out through the opening and cried out, 'this is the respect I show to the crafty wretch ; I would sooner suffer the horrors of the hell than willingly submit to any dishonour at any enemy's hands '. Hyder then became furious with rage and ordered the Gauda to be bound with heavier chains and thrust into a dark dungeon. Byche Gauda did not at all mind this additional misfortune but died in prison with the satisfaction that he did not bow his head in submission to his captor.

During the reign of Tippu Sultan, Lord Cornwallis set up one Narayana Gauda as Chief of Chikballapur. Narayana Gowda was friendly to the English and rendered them much help during their march on Seringapatam. The English along with the armies of the Marathas and the Nizam, marched against Tippu and took Seringapatam in 1799. Narayana Gauda supplied the combined armies with food, fodder and information regarding the movements of Tippu, the Tiger of Mysore. The English army appreciated the Gauda's yeomen services very much but after the overthrow of Tippu the English restored Mysore to Sri Krishna Rāja Wodeyar. When the descendants of the Poligar tried to get possession of their lost country, they did not succeed. Venkatanarayanawami, Ramaswami, Rangappaiya and Parvathamma—all descendants of the Gauda family—submitted a memorial to the Viceroy, Lord Lytton, setting forth in detail all the help that had been rendered to the English by their ancestors, for which they earned the thanks of Queen Victoria. Dewan Purniah granted royal pensions in the year 1809 to the members of this Gauda family. " Now some twenty-five members in the male line and

fifteen in the female line are enjoying these pensions from the Government of His Highness the Maharaja of Mysore.”<sup>35</sup>

About 1750 Chikballapur was ruled by Narayanaswami, a Poligar who also possessed Dodballapur, Devanhalli and Sidlaghatta, the whole area producing a yearly revenue of 100,000 pagodas. This chief resided at Chikballapur and Nandidroog was his principal stronghold. From Nandidroog he was able to resist the invasions of Muhammadans. The place contained about a thousand houses of merchants and traders. Hyder in the course of his campaigns laid siege to the stronghold and the Poligar unable to resist agreed to pay 100,000 pagodas but after some delay Hyder was persuaded to go away with only 60,000 pagodas. After this, Maratha Rāja of Gutti came to the assistance of his friend Narayanaswami and the Poligar became refractory and thus drew upon himself the anger and wrath of Hyder. Hyder laid siege, devastated the country and expelled the Poligar. But Lord Cornwallis after his arrival reinstated the Poligar. However, when the English army was withdrawn the Poligar refused submission to Tippu. “Ismail Khan, the father of one of the Sultan’s wives, was sent with an army to reduce them. In besieging one of the forts he met with considerable loss ; and it was only from its ammunition having been exhausted, that the place surrendered. It is said, that the garrison, consisting of seven hundred men, obtained terms of capitulation which were not observed ; the chief officers were hanged, and every soldier had either a hand or leg cut off with the large knife used by the Mādigaru, who in this country are the dressers of leather ; the only favour shown to the garrison was the choice of the limb that was to be amputated.” It is sufficient to say that the inhabitants were put to extreme torture and met with barbarous punishment. As a result of this every Poligar quitted the country. When everything was settled the Mysore Government offered terms to the descendant Poligar and he despised them.

<sup>35</sup> *Founder of Bangalore*—S. K. Narasimhiah. (Two different accounts of the Poligar of Chikballapur are narrated in the above paragraphs.)

He preferred to retire to the countries ceded to Nizam rather than accept anything less than what his family formerly possessed.<sup>36</sup>

The following is another account of the Poligar of Chikballapur :—Negotiations ensued between Hyder and Narayanaswami and an agreement for ransom of nine lacs of rupees was drawn up. But since it was only written but not actually paid, Hyder was awaiting on the plains of Devanahally and seizing this inactive opportunity of Hyder, the Poligar of Chikballapur occupied the fortress of Nandidroog, three miles distant, only to waste the troops of Hyder once again by another attack. Hyder was enraged at the deception played and made immediate attack on Nandidroog and left a garrison to devastate the surroundings and allow no new supplies to Poligar, that he may perish within from want. The Poligar of Chikballapur being at last reduced to extremity for want of supplies on the rock of Nandidroog, surrendered and the Poligar with his family was sent to Bangalore, and from thence to perpetual imprisonment in the distant fort of Coilmootoor (Coimbatore).

Hyder when he visited the Chief of Poligars of Raidroog, Harponhalli and Chitaldroog, the first offered submission unconditionally, the second followed the first but the last alone was a bit fierce and attempted to evade. Hyder overran his territory and at last compelled the chief to yield.

An interesting account has been given by Wilks.

It has been found that Hyder had collected from all his tributary chiefs their quota of troops and the statement is herewith :—

			Horses	Peons
Poligar of Chittledroog..	..	..	1,000	4,000
„ of Harponhalli	..	..	300	3,000
Dalwai of Raidroog ..	..	..	200	2,000
„ Anagoondy ..	..	..	100	1,000
Poligar of Kunnuckgerry	..	..	200	1,500
Nawab of Kurpa ..	..	..	2,000	—

<sup>36</sup> *Francis Buchanan's Journey*, Vol. I, 1807.

To these troops was paid at the rate of four Hyderi pagodas, or sixteen Rupees a month, for each mounted horseman ; and one pagoda or four Rupees, for each peon while absent from their own terriotry.<sup>37</sup>

### Nandidroog

Raṇa Baire Gauda, the founder of Āvatinad, built a town near Nandidroog and called it Nandi.

The Nandi Hills are of purāṇic fame, and contain a number of temples dedicated both to Viṣṇu and Śiva built by the Gauda chiefs who had an eye to good architecture in building them and spared neither pains nor money to attain that object. The temple of Yōganandīśvara on the Hills, and those of Bhōganandīśvara and Pārvati below, are examples of fine architecture. Endowments were duly made for the conduct of daily worship in these temples. There are many caves on the Hills wherein ancient ṛṣis are supposed to live doing penance. The two rivers, Arkavati and Pennar, take their rise in the Hills.

Hyder Ali, when he captured the place, strengthened the fortress on the hill. His son, Tippu, also made further improvements there. It is noteworthy that although the place was in the hands of Muhammadans for a long time, the usual vandalism associated with Muhammadan rule elsewhere was not practised here. Sir Mark Cubbon, Chief Commissioner of Mysore, converted the place into a sanatorium and a summer resort which it continues to be even now with considerable improvements and modern amenities. A number of inscriptions of the Gauda chiefs are found in the local temples. The summer residence of Tippu Sultan is to be seen on the Hills and a beautiful pond named *Amritsarovar* in the centre of the valley which supplies pure and lucid water for the Hills is at the summer residence. The view of the surrounding hills and plains below from the top is very enchanting.

<sup>37</sup> Wilks' *Mysore*, Vol. I, p. 398.

### Chitaldroog

The place Chitaldroog is surrounded by low rocky bare hills on one of which stands the Droog, the residence of the Poligars. By the natives it is called Sitala durga, the spotted castle or Chatrakal meaning umbrella rock. The Poligars of Chitaldroog who by descent were a race of hunters (*Byadaru*) governed the country valued at 10,000 pagodas a year or 3120 pounds 8 shillings and 4 pence. On the decline and fall of the Kingdom of Vijayanagar these Poligars gradually encroached on their neighbours, increased their territories until they became worth 350,000 pagodas or 109,213 pounds 10 shillings 10 pence. The Moguls after their conquest of Sira, threw their eyes on Chitaldroog. The first attempt by Sida Hilal, Nabob of Sira, was for two years without success. Hyder Ali laid siege to Chitaldroog and it lasted for five months and was unsuccessful. By his second siege he was gaining ground but finding that it was too difficult he resorted to corruption. Partly by offers of money and partly by the influence of a common faith Hyder obtained the "treacherous assistance" of a Mussalman Officer employed in the Rāja's military as a high military officer.<sup>38</sup> The town was decaying and it was strengthened by Hyder.

Under Hyder's rule the Poligar chiefs became his tributary chiefs. To face the invading Marathas, Hyder issued summons to all his tributary chiefs and one that had not responded was the *Poligar of Chitaldroog* who was certain that his position was quite secure inasmuch as he was anticipating the invasion on Mysore of the Maratha Commander-in-Chief from Poona, who would be his ally and thus relieve him of the fear of Hyder. Hyder who was equally awaiting for an opportunity to crush the formidable bravery and power of the Poligar invaded him when he showed signs of denial. In spite of the exorbitant fines paid and very many submissive offers made, Hyder continued his siege of the fortress, unmindful of the Maratha invasion.

<sup>38</sup> *Journey by Francis Buchanan from Madras through Mysore, Canara and Malabar*, Vol. III, 1807,

This characteristic siege is said to have taken place for three months and the *beders* who were well known for their "Heedless, headlong valor" bravely defended. An interesting account of the preparatory arrangements for war and defence, their praise of Durga, is well narrated in Wilks' *Mysoor*, pp. 402 and 403. Either side inflicted severe loss on the other and a peace was at last arranged when Hyder professed to forgive the past and accepted as a pledge of their future obedience, thirteen lacs of pagodas, of which five in wrought-plate was actually paid then and there.

### Relationship with Marathas

Sudden was the news received at the moment that the Poona military leader, Hurry Punt, was marching with 60,000 horses and large infantry and guns, the rivers had fallen and become fordable. Hyder determined then to put to test the professed allegiance of the Poligar of Chitaldroog and summoned him to rally round his banner against Hurry Punt. Obedience now would be a fatal blow for his aspiration and disobedience may only demand full pledge amount or stand another siege by Hyder, and in the dilemmatic situation, the Poligar preferred the latter and 'Promised—but evaded attendance'.

After the war with the Marathas, Hyder laid a siege on Chitaldroog for a second time. The Poligar though well defended was losing all his men and all, in spite of the consummate skill and bravery. The Poligar had a number of Muhammadans in his service, well armed and about 3,000 in number and Hyder found means to corrupt these Muhammadans in his service through the medium of their spiritual instructor, a holy and unsuspected hermit, who resided, unmolested, on the plain below near to Hyder's encampment. When the Poligar, the Naik of Madhugiri, discovered that he was thus betrayed and he could no more withstand the attack he ascended his palanquin of state, ordered himself to be carried to Hyder's camp, and threw himself on the mercy of the victor, in the beginning of March 1779. The plunder of his cash, jewels, and the personal ornaments of his women amounted to more

than five lacs of rupees. The whole family was of course secured and sent as prisoners to Seringapatam.

### Madhugiri

In the thirteenth century A.D. Maddagiri which was then known as Madhugiri was under the sway of one Hire Veerappa Gauda who built a strong fort on the hill and also the town. The Gauda also conquered the territory round about and came to be known as Rāja Hire Gauda (*vide* the previous pages wherein it is narrated that the Gaudas gradually named themselves as Rājas). He was succeeded by Veerappa Gauda who extended the territory by further conquest. He repaired the old fort and collected a large quantity of war material and grain and ruled the country with firmness and justice. After him came Kale Chikappa Gauda, his son, who with the consent of the then Vijayanagara Emperor, Śri Rangarāya, again improved the fort and fixed the boundaries of each of the villages. Range Gauda and Rame Gauda were then appointed Gaudas of Madhugiri, and in 1689 A.D. a *sannad* was granted to them signed by Bhāskarapant, the minister, Haripanth Narasaiya, the general and Ranganatha Rao, the munshi. Dodda Range Gauda and Chika Range Gauda, the then patels of Madhugiri, have delivered this *sannad* to the Mysore Archæological Department.

In 1768 the ruler of Mysore attacked the Naik and took him as a prisoner but taking pity on him, he released him from bondage and gave Midigesi as a Jahagir.

The Midigesi Kaifyat has to say a great deal about the *Rise of the Madhugiri Chiefs, both as lore and history*. "At Sonnalapura (the present Shelapur in Bombay Presidency), during the rule of Siddaramesvaradevaru, there lived a family of seven brothers who had distinguished themselves in the king's service by their prowess. Their names were Virappagauda, Kalannagauda, Channappagauda, Kala-chikkappagauda, Ramappagauda, Sangappagauda and Hirichikkappagauda. One day the brothers were summoned to the king's presence, where they were received with due honour and a sword named

*Nagaramūri* was presented to them as a special mark of favour. After this, the king who was versed in the art of looking into the future told them that they were destined to become great rulers and directed them to start towards Vijayanagara, the emperor of which would bestow on them some kingdom one day. He also presented them with seven cartloads of treasure. After taking leave of the king, the brothers started, full of hope, towards Vijayanagara with their belongings and on their way overcame a *rākṣasa* known as *Nonabāsura* who had in his previous birth been a Śaiva devotee but was reduced to that condition owing to the curse of a Jangama Priest whom he had insulted. This event had also been foretold by the ruler of Sonnalapura and the brothers were fully assured that his prophecy would prove true one day. They next proceeded to Vijayanagara, where after some delay, they succeeded in getting an audience of the emperor, who, pleased with their appearance and demeanour, conferred on them the posts of Cavalry Officers in his army. Shortly after, a Mussalman force marched from Delhi under a general named Mallakhan on the city of Vijayanagara and besieged the place. The emperor called on the brothers to help him in that crisis and they soon fell on the enemy, slew him, drove away his troops, and returned to their master laden with rich booty. Pleased with their valour and fidelity, the august sovereign of Vijayanagara presented them with rich clothes and jewellery and bestowed on them various honours, such as yellow flag, white umbrella, big and small kettledrums and golden bracelets. He also granted them some lands in the south.

They now started towards the lands newly acquired in the south with all their followers and camp equipment. When they reached their destination and were encamped under a tent, the eldest brother Virappagauda was visited by a dream in which the God Nonabēśvara appeared before him and directed him to take out his image which was lying under the ground somewhere in the neighbourhood and set it up in a temple. This was done and in its proximity were discovered seven huge pots full of money. On another occasion the same



God appeared before the Gauda while asleep and laying a *kaṭaṣa* and twenty-one balls of sacred ashes, *vibhūti*, under his pillow and tying lingams to all the brothers commanded Virappagauda to build a temple for Lakṣmi in the neighbourhood, set up the *kaṭaṣa* in it and worship the same as his family deity, to call himself and his descendants as *Nonaba* after the God and to acknowledge as *gurus* two Virāṣaiva priests, Siddalingeśvarasvami and Bāleśvarasvami. When the Gauda woke up, he related all this to his brothers and set to work to clear the jungle in the proximity. By and by a fort was built and a new town sprang up called Nonaba-sāgara. He now obtained the permission of the Vijayanagara emperor to bring ryots, artisans, etc., from other parts and allow them to settle therein, after giving them all possible facilities. The brothers next came to a village called Tungoti whose inhabitants readily acknowledged their supremacy when they related their adventures. Afterwards they proceeded further and once more took to clearing the jungle and building new towns. In this way arose the town of Kora with a tank nearby and a temple was built for the Goddess Lakṣmi therein and the consecration ceremony celebrated with great splendour. Siddalingeśvarasvami and Bāleśvarasvami now visited the brothers and they were venerated as family priests by them. The brothers now separated, each building a new town for himself and settling therein. In this way arose Tereyur, Chavalu, Gubbi, Hosahalli, Ennegere and Chelur Bidere. But all the younger brothers had to acknowledge the supremacy of Virappagauda, who thus grew to be the ruler of a small principality.

After the death of Virappa Gauda, he was succeeded by his son Doddagauda who built a town called Mummadi-Pattana. After him came his son Mummadi Chikkappa Gauda who greatly extended his territory. He was once directed in a dream by the Goddess Bija-Mahādevi (same as Vijaya Mahādevi) to build a town in her name. While wandering in search of a suitable site for the same, he saw the strange phenomenon of the hounds being pursued by hares and he at once built

a town there and named it Bijavara. A temple was erected therein for the Goddess Bija-Mahādevi and another for Virabhadra. He also caused a tank to be dug near by and granted rent-free lands under it to Brahmins, Lingayat priests, artisans, etc. In course of time, another town arose to the west of it called Siddāpura. Here also a tank was constructed and five temples were erected one being dedicated to each of the deities, Mahābhairava, Vribeśvara, Ānjaneya, Virabhadra and Vigneśvara. After this, while travelling the country around, he espied a hill to the south of Siddāpura, which was well supplied by nature with abundant water and soon caused a fort to be built there and also a temple dedicated to Gopālakṛṣṇa. The place was called Madhugiri now known as Maddagiri till its recent change again as Madhugiri. Attached to it there arose several hamlets in the neighbourhood which soon grew rich and populous. The chief now became wealthy and powerful, ruling over a large population. But fate did not allow him to die a peaceful death. He had become an object of envy to the neighbouring chiefs and the Poligar of Koratagere, a place about fifteen miles to the south of Madhugiri, came with an army to besiege his capital and encamped at a village called Masuvanakallu in the neighbourhood and challenged Mummadi Chikkappa Gauda to give him battle. The Madhugiri chief now sought the advice of his Lingayat guru who, after careful astrological calculations, asked him to delay hostilities for a week as the time was not favourable. But the enemy determined to force battle and in order to taunt him, sent him as presents articles worn by women, such as saffron, glass bangles, etc. This was too much for the patience of Chikkappa Gauda who forthwith marched against the enemy and was slain in the battle by treachery. His brother, however, soon drove away the hostile force back to Koratagere and interring the remains of the slain chief, installed his son Mummadi Channappa Gauda in his place.<sup>39</sup>

Madhugiri is a taluk of Tumkur District of the Mysore State. The eastern half of the taluk is plain country, with undulations

<sup>39</sup> *Quarterly Journal of the Mythic Society*, Bangalore, Vol. XI, 1920.

not of a striking character ; the western half of it is scattered over with hills which form a link in the well defined chain traversing the State from south to north approximately. The two highest peaks within the taluk are at Madhugiri and Midigesi. The rocks are generally dark in colour and contain deposits of iron ore. There are no real forests. The hills are covered with scrub jungle which nowhere attains the dignity of forest, but the taluk has an abundance of topes and shady trees. The Uṭṭara Pinākini or Pennar just skirts the taluk for a short distance in the west. The Jayamangali, an affluent of this river, runs nearly parallel to it. Between the two, the Kumadvati runs likewise. The principal dry crop is rāgi. Pulses, jola, horsegram, navane, oil-seeds and tobacco are also cultivated. In wet lands, rice grows in abundance. The gardens produce areca, betel, cocoanut and other common fruits such as plantain, mango, jack and lime. Pomegranates and figs of very superior quality are available in some villages and are well known throughout Southern India.

The taluk is surrounded by hills on all sides. The town derives its name from Madhugiri or Honey Hill. There are two large ornamented temples of Venkataramaṣvami and Malleśvara, standing side by side. A very graceful ornament is carried round the temple of Malleśvara and under the eaves of the roof, representing doves in all its natural pose. The erection of the original fort of Madhugiri and the town is ascribed to the chief Rāja Hera Gauda. The circumstances of a stray sheep having returned from the hill dripping with water led to the discovery that the hill was well supplied with springs of water. This being reported by the shepherds of the neighbouring village of Bijavara, the advantages of the situation were so apparent that the town was established and mud fortifications were first erected on the hill. About 1678, while Rame Gauda and Thimme Gauda were ruling in Madhugiri, they incurred the hostility of the Rāja of Mysore. The Dalavayi Devaraj was therefore sent against them and he, after a siege of a year, took the place and led the Gaudas with their families captive to Seringapatam. They were,

however, released and sent back to Midagesi which was let to them out of their lost possessions as already stated before.

Hyder after the conquest of Madhugiri, increased the fortifications considerably. The place was the seat of a trading centre containing a hundred houses of weavers alone. Hyder in 1763 on the conquest of Bednur, sent as prisoners both the Rāṇi and her lover, and also the pretender Channa Basaviah, for whose rights he had ostensibly been fighting and here they remained until the capture of the place by the Marathas in 1767. The Maratha chief Madhava Rao held possession of Madhugiri for seven years and when forced by Tippu in 1774 to retire, plundered the town of everything and carried away all he could.

The wealth of the place is said to have been so great on account of its yield and trade that the Maratha chief disdained to remove anything less valuable than gold. Tippu bestowed on the place the name of Fathehabad, City of Victory, and made it the capital of a surrounding district yielding a revenue of six lacs of pagodas. But his exactions were so endless that he had nearly ruined the place and the destruction was completed by the Marathas in 1791. The Maratha leader Balavant Rao, one of Parasuram Rao's officers, besieged it, though without success, for five months, having under his command a large army, comprised according to local accounts of 20,000 men. It is said that the army principally composed of bandits assembled by the Poligars formerly driven from their strongholds and who had ventured back under the protection of Lord Cornwallis. On the conclusion of peace, they were speedily dispersed by the Sultan, but not before they had devastated all the neighbouring country. Of five hundred Maratha horse who had joined this rabble, it is said that only twenty men with their chief escaped. On the conclusion of the Third Mysore War and the death of Tippu, Madhugiri was included in the new territory of Mysore.

Though its prosperity has somewhat revived since 1800, the town has never recovered from the ravages of the Maratha army. It has, however, an extensive trade in brass, copper

and silver vessels of every description. There are also manufacturers of iron, steel, coarse cloth and *kumbhis*, and weekly interchange is held with the markets at Tiptur, Bellary and Hindupur in the Anantapur District, as well as with Bangalore. The article of export is rice, especially that called *Chinnada Salāki*, or golden stick, which is much cultivated and eagerly sought after by Bangalore merchants, as it is estimated to be the best in the State. The cattle here are finer than those ordinarily seen in other parts of the District. The town, as well as the whole taluk, owes its prosperity to the rich soil and the springs peculiar to this region, which abound everywhere near the surface, so that in the worst of seasons an unfailing supply of water is obtainable for the crops, while the well water is generally sweet.<sup>40</sup>

The fort of Madhugiri is one of the finest in Mysore. Portions of it at the foot of the hill are roofed and converted into Government Offices. The temples of Mallesvara and Venkataramana which are similar are of Dravidian style. There are several fine wells at Madhugiri such as *Janaryana bhavi*, *Arasana bhavi*, *Pradhanara bhavi*, stepped all around and adorned with sculptures here and there. Of these the first is the best having a gateway with well carved figures. At the foot of the droog are to be found a few caves known as *Sadhu gavi*, *Meke gavi*, *Pattaladammana gavi* and *Siddescara gavi*.

The hill is a bold fortified hill commanding the town of Madhugiri. This hill which is over three thousand feet above sea-level is one mass of granite rock. On the hill are several springs or *doṇes*. The residence of the Poligar of this droog was situated near the *Chandra doṇe*. On the summit of the hill there is a spacious hall and in it a decorated figure of Hanuman carved on the wall. The treasury within the fortress is in utter ruin. The treasury appears to have had rows of huge pots buried up to necks close to massive walls. There are also dome-like masonry structures with circular openings on the top wide enough for two persons to get down abreast, for storing ghee and oil.

<sup>40</sup> Revised Edition of *Mysore Gazetteer*, by C. Hayavadana Rao.

A dangerous descent of some distance on the almost perpendicular south slope of the hill takes us to *Bhimana done*, "Here is a fine figure of Hanuman with an inscription to its left telling us that the figure was consecrated and the *done* made by the Madhugiri Chief, Mummadi Chikappa Gauda in 1646. He is identified in inscriptions and literature with Bijavara, a village about three miles to the east of Madhugiri, which was apparently his capital. A descendant of his is now living in poor circumstances at Sambhuvanahalli, about four miles from Madhugiri. At some distance above the foot of the hill is a square basin with a small hole on blowing into which a sound as of moving water is heard. This is probably a secret arrangement for the supply of the fortress. A stroke of lightning has split the mass of rock to a considerable distance causing a narrow crack all through. It has also thrown down the parapet in some places."

### Tarikere

The Poligars of Tarikere obtained power in 1545 when Hanumappa Naik distinguished himself greatly as a Military Commander in the army of Vijayanagara against the Muhammadan sovereigns of the Deccan and received the grant of an estate at Sante Bednore in Mysore to retain troops. He also conquered a tract of country of which Shimoga was the centre yielding an annual revenue of nine lacs of *Hoons* amounting to about thirty lacs of rupees. Thus the Poligars ruled independently of Vijayanagara for over a century and then the Poligar kingdom dwindled so that by the year 1733 two taluks of Tarikere and Yektee alone remained, yielding a revenue of one lac of rupees. Tribute of 1,500 pagodas was levied by the Muhammadan General, Cheen Kulla Khan and another tribute of 700 pagodas by the Marathas on these Poligars. Hyder incorporated both the tributes in 1763, increasing the amount to 5,000 pagodas. This gradual increase gave an income of 1782 *Hoons*. Tippu while he confirmed it in 1783 granted a stipend of 1,080 pagodas annually to the Poligar of Tarikere,

Tippu also employed the Chief of the family, Serjah Hanunappa Naik, in several dangerous and delicate enterprises which he conducted with credit. When Hanunappa Naik died at Coimbatore in 1797, the same salary and command was continued to Krishnappa Naik, his second son. The several enterprises to which the family was exposed created a suspicion in the minds of the Poligars that Tippu was only keeping them under surveillance and that by these enterprises their stock had been greatly reduced.

Dhondojee Wag, the Maratha Chief, was at that time trying to establish himself in the western districts of Mysore. The Poligars and the people who had no love for the Muhamadans united under the Maratha Chief. Krishnappa Naik was taken prisoner with his followers and family by Purnia and removed to Seringapatam. For three years the family was confined there and in 1802 on the earnest solicitations of the captives they were released and a pension calculated on the daily expenses of the prison diet, which was about thirty pagodas, was granted but this was subsequently increased to ninety pagodas.

When Krishnappa Naik was seized and taken captive, other branches of the House fled to places of safety and the inhabitants of each village agreed to subscribe one *Kooroo* (nine seers) of ragi annually for their subsistence. On the release of Krishnappa Naik the refugees came out, joined his ranks and collected themselves at Kuldroog where they established a colony.

The three chiefs, Surjappa Naik, Nanjappa Naik and Hanunappa Naik were cultivating their lands and paying annual tribute to Government. When the family increased, the supply of grains became quite insufficient and the females were making up the deficiency by spinning cotton yarn and doing household work. In the turbulent days of 1831, the people came to Tarikere and represented to the Poligars that they were oppressed by the public officers of the State and that they had resolved to revolt. Surjappa Naik, Nanjappa Naik and Hanunappa Naik reflected how severely

they themselves had suffered for want of subsistence, resolved to unite with the people and make an effort to recover their ancestral estates. When they consulted Rangappa Naik who refused to join them, the three decided to carry on the struggle by themselves.

In 1831 the Rāja's troops were repulsed from Kamondroog but when the place fell into the hands of Government, the Poligars including Rangappa Naik fled. On 28th October 1831 notwithstanding the Proclamation of the Commission the Poligars began to plunder the country. When the second Proclamation in February was made, the Poligars sent a deputation to the villages of their former dependencies claiming some regular provision for themselves and the Government were obliged to take measures to exterminate the Poligars. The acts and behaviour of the Poligars disturbed the peace of the country and the Commission had to take drastic action to restore tranquillity and establish the authority of the Government.

The evil effects that were produced on account of the residence of Poligars in the hills were that gangs of robbers unconnected with them were going forth and levying money or forcibly seizing the property of the people in their name. The Poligars though they lived in peace and promised to be quiet, disturbance nevertheless occurred here and there. There was reason to believe that the Poligar of Nagar was actually set up by an influential party among the public servants for the purpose of creating an insurrection. The Tarikere Poligars were likewise supported by the people of that province. The English thought of proclaiming an amnesty to these chieftains. Under the orders of the Board of Directors, Colonel Briggs issued a Proclamation which put an end to all disturbance at Nagar, as any person molesting the inhabitants was liable to be punished with the utmost severity of the law. The Poligars of Tarikere and others submitted.

As the Poligars in general never responded to the Proclamation, the English ascertained the source of their supplies and decided to close it up by the military force, thus



cutting off the supplies. While the English decided to adopt severe measures, Nanjappa Naik, the eldest member of the family, came alone to the Senior Commissioner appealing for conciliatory measures. When Colonel Briggs was at Shimoga, the news of the approach of Nanjappa Naik was heard and it was reported that the Naik was ashamed to meet the Colonel on foot as his horse was carried away by Fouzdar Annappa. Thereupon Colonel Briggs immediately sent a horse to the Naik and on his arrival presented the horse to the Naik himself. Later on Nanjappa Naik produced Hanumappa Naik and also promised to bring Surjappa Naik in the course of one month. Beyond a guarantee of security for their life, liberty and honour, no other concession was given by the English. Though at one time there was a possibility of an insurrection by the combined forces of the Poligars of Tarikere and Nagar, Nanjappa Naik declared that he would seize and deliver up to Government any person plundering in his name. In fact, Nanjappa Naik marched against Thimma Naik who in his name had plundered in the Chitaldroog District.

When Surjappa Naik finally came to Shimoga where the Senior Commissioner was, the unexpected death of Nanjappa Naik the next day delayed the matters of subjugation. A week afterwards, Surjappa Naik visited the Senior Commissioner who told him that he would place the Naik and his family on the same footing as before the rebellion. The Poligar affirmed that he had come to place his life, his honour and his property in the hands of the Commissioner. The Commissioner then guaranteed forgiveness and promised to respect his honour and his family and property. A sum of thirty pagodas monthly was fixed as pension to the Naik. The followers of the Naik were also duly honoured by the Commissioner, a few of them being employed in the Police. Surjappa Naik subsequently found a favourable opportunity and revolted again but in 1834 he was seized and hanged.

During the period Budi Basavappa Naik, the Poligar of Nagar, a most formidable chieftain, surrendered. It is

said that he was not the real Chief of Nagar but that he was merely a pretender elevated to the *Gadi* of Nagar by the local authorities still remains the origin of Budi Basavappa Naik obscure. The English took necessary steps to bring Budi Basavappa Naik under the British sway.

### Gummanāyakana Pālya

The history of the Pālayapat of Gummanāyakana Pālya shows the existence of feudal relationships in India in early times prior to the Empire of Vijayanagara. Gummanāyakana Pālya comprised the whole of the Bagepalli Taluk of the Mysore State, portions of the Hindupur and Kandukur Taluks of the neighbouring British territory in the Madras Presidency. In the year 1243 two brothers of a royal family, Narasimha Naik and Khadripathi Naik left their place of Doddapālya in the present district of Cuddappah with slender resources and a few followers, in search of land for themselves, came to the Sidlaghatta Taluk in the present Kolar District of the Mysore State and settled at a place called Yagavakote. There they gradually established their overlordship and in course of time they extended their sway, acquired lands and built temples and lakes and donated great wealth and lands to the poor and the deserving. After some time the younger brother Khadripathi Naik, ambitious of power, desired to establish his own principality and become overlord of an independent territory. He journeyed a few miles onwards and came to dense forests and mountain ranges and scattered villages but did not obtain any comfort in life for a while. Ultimately he settled himself at a place between the Pātapālya village and Bhiravana Betta with his camp followers. By his valorous deeds and by his killing of wild animals in the forests and protecting the inhabitants and their cattle from these jungle beasts, he endeared himself to the people of the locality. His labour in the cause of his people attracted the attention of two rich Zamindars of the village, Gumma Reddy and Lakka Reddy, who also began to respect the heroism of the Naik decided to meet him with all honours and respect, inviting him to go over to their villāge Pātapālya.

Khadripathi Naik was mightily pleased with this expression of regard shown to him and he agreed to go over to Pātapālya as desired.

According to the fable recorded in the chronicle, on the night in question on which the brothers met the Naik, Gumma Reddy had a dream in which he was beaten with a cane on his back but was surprised to see Khadripathi Naik himself appearing as some divinity and blessing him. On waking up from the dream, Gumma Reddy realised that his dream must be true as there was a mark of the cane on his back, woke his brother, Lakka Reddy, narrated the dream to him and told him that Khadripathi Naik was necessarily a God incarnate and that they should obey his command. So the next day the brothers went to Khadripathi Naik, retold the events of the night, narrated their own life-history and requested him to take charge of all the wealth they possessed since they had no male children and had only a daughter and prayed that he may do such acts as would establish their names on earth. The Naik was very much pleased at their goodness and thought that God was on the way of his establishing an empire. After some time, Khadripathi Naik himself became the head of the village and Gumma Reddy and Lakka Reddy transferred everything they had to the Naik. Khadripathi Naik constructed huge lakes and renovated ancient crumbling temples and established many villages for which he became the Ruler and the King.

While one day he was hunting in the forests on the hill named Buramkonda, he observed a sudden fire ablaze and saw out of the flames emerge the Śakti of Śiva who told him that at that spot there were two pots full of gold which he could take and use for the construction of a temple for the worship of the Gods and that by doing so he would rise high in name and fame. Accordingly, Khadripathi Naik built a temple and rendered facilities for worship and established a new village there, cut down all forests, converting forest lands into agricultural ones, which increased the revenue of the principality. He named the village as Devarājapalli, built a

magnificent palace and began to rule over an extensive area. He received people from famine-stricken lands and protected them. New villages, Bālareddypalli, Penamale, Saddupalli Rayimakalapalli, Makireddipalli and Saravalapalli sprang up during his regime. He died in the year 1272 and before his death he advised his son, Chinnama Naik, to show reverence to the two Reddy brothers under whose auspices and blessings he was able to establish a principality, and begged the Reddy brothers and all his subjects to respect his son too in the same way as they had done it to him.

### Chinnama Naik (1272-1296)

This Poligar was solely responsible for the establishment of Gummanāyakana Pālya principality at the foot of the hill, so named in honour of Gumma Reddy. To his capital he invited many agriculturists, merchants, sculptors and other artists. He re-established stables for the horses and elephants, a treasury, stores, offices, musicians, bandsmen and many others. The Poligar created the appointments of *patels*, *totis* and *talaris* of the villages, payment being made in kind or coin. From the extended territories as well, he realised a sum of 12,000 pagodas. A cowherd of this Naik noticed that a particular cow was not yielding even a drop of milk though she was fully fed. Investigation disclosed that in the mid-jungle near a spring of water, an unknown person came and drank all the milk from the cow's udder. Chinnama Naik anxious to know what this meant followed the cow and meeting this unknown person, offered his *pranāmanas* to him. The yogi, for he was indeed one, informed the Naik that in the cave there were two *ṛsis* doing penance and that he might have a *darśan* of them after a few days when they came out of their penance. Accordingly when the appointed day came, the Naik had a *darśan* of the two sages. They offered him a handful of powder and told him that by addition of one pinch of the powder to a big quantity of copper he could convert the entire copper into gold with which he could make his subjects and himself happy. But

when he had requested them for *upadeś* for release from the corporal life they told him that the time was not ripe but that after a time they would again visit him for the accomplishment of his desire. Thereupon Chinnama Naik cleared the entire place of the dense jungle and was performing *pūja* (prayers) at the spot where he first saw the sages and abided the time of their reappearance. With the power of alchemy the Naik amassed immense wealth, created two beautiful idols of the sages and offered daily worship to them in his own palace.

When the two brothers, Gumma Reddy and Lakka Reddy, died, Chinnama Naik made every offering to the departed souls. He established a fort on the hill and named it Kalyan Droog and built a temple in the name of the goddess and named the spring of water as *Karnikala doṇe*.

In his desire for extension of his principality the Poligar laid siege to the territory of a neighbouring Poligar, Yaramaji Pemma Naik whose rule was bad and who was also causing trouble to the subjects of Chinnama Naik. In the fight between the two chiefs Chinnama Naik was successful. He conquered Gutta Pālya, Maddepalli and the adjoining territory and annexed them to his principality, bringing in 2,000 additional pagodas of revenue.

The rule of Chinnama Naik was unique. He established various regulations and rules and passed orders that people of one class should not enter into the affairs of another class, that each class should follow its trade and calling, that anyone who did not conform to this would be taken to task and that all important or complicated cases should be referred to him for decision. He was ruling according to caste principles and ruled about eighteen classes of subjects. He assumed the title, Sri Mahānāyaka Acārya, which title was adopted by the Poligars of Chitaldroog. There was a religious head for the Palace. Khādri Tirumala was the *Guru* and Chandra-giri Mallikārjunaswāmi of Mallakonda the family *Guru*. In the year 1205 a son was born to him and he was named Gumma Naik and in 1218 he performed the coronation of the

prince. After a rule for twenty-four years Chinnama Naik died and was succeeded by his son Gumma Naik.

Chinnama Naik was pious and God-fearing. He permitted freedom of expression, encouraged the artists, sculptors and others, constructed big tanks for the supply of water, built temples for worship and laboured in diverse ways for the advancement of his subjects. He had constructed a large tank in the name of his mother, naming it as *Doddammanakere* and alongside the lake established hamlets, Tholapalli, Agatamadike, Sugnanapalli, Kolavarapalli.

### Gumma Naik (1296-1314)

In the days of Gumma Naik we hear of foreign invasions. The Hindu ruler of Ānegondi who was anxious for the expansion of his empire, sent his minister Tirumala Rāya with an army of 20,000. Tirumala Rāya invaded and conquered small principalities of the Poligars surrounding Ānegondi and finally turned his eyes on Gunmanāyakana Pālya demanding payment of tribute to his ruler. Gumma Naik then entreated the Commander and told him that the pālayapat was only established just then, that the whole place was previously a wild jungle and mountainous tract, that the City was constructed with aid of artists and sculptors brought from outside, that the income from the pālayapat was low on account of its infancy and that he would pay the tribute after a period of five years when the revenue would be more. Tirumala Rāya agreed and entered into an agreement on the said lines with the Poligar Gumma Naik. Still Gumma Naik following the noble traditions of the family, paid 25,000 pagodas and bore the expense of the retinue of the Commander for the days they camped. Besides Gumma Naik agreed to maintain 200 men ready for the defence of Ānegondi.

Gumma Naik created the appointment of Chief Minister and appointed Venkatarāmappa to that place and many others as other ministers for various duties. He gave them *Jahagirs* beside pay. In this reign a disciple of Sri Śankarāchārya, Pushpagiri Swāmi, visited the Pālya and the Poligar

made him homage. After a record rule Gumma Naik passed away and his son, Lakka Naik, ascended the throne in 1314.

### **Lakka Naik (1314-1346)**

Lakka Naik improved the Pālya and increased the revenue by augmenting the number of villages, tanks and other water-resources for the improvement of agriculture, built temples, caravanseraies and small forts for village safety. He imported experienced ryots for agriculture and looked after the welfare of his subjects. Vadagere, Polanaikanapalli, Mittinirre, Thimmsandra and Yallammapalli are the villages that he had founded. With the advancement of the Pālayapat the rulers of Vijayanagara demanded payment of the tribute already promised by Gumma Naik. Lakka Naik loyally agreed to pay 5,000 pagodas annually. After him came his eldest son Krishnappa Naik, who ruled the Pālayapat from 1346-1363. He was succeeded by Kadarappa Naik.

### **Kadarappa Naik (1363-1388).**

He was a subordinate to the Vijayanagara Empire and foreign policy became a prominent feature in the days of Kadarappa Naik. It was one of the aims of the Vijayanagar rulers to subdue all Poligars and bring them under their control. Though many of them yielded, still a few of the Andhra District Poligars proved refractory, refusing to pay the tribute and preparing themselves for war. The ruler then sent Sujana Singh with a large army to subdue those Poligars and annex their territories. Sujana Singh could not bring those turbulent Chiefs under control; and the Poligar of Gummanāyakana Pālya was sent for his immediate help. Kadarappa Naik at once hastened to Sujana Singh with a large army and with his few officers and brothers. Sujana Singh fully realised the importance of Vijayanagar which was acquainted with the fact that the Poligars could not be useful in mountainous regions. The siege of the Poligar's fort lasted for more than a month the Poligar could not be subdued. At last Kadarappa Naik came once more. He sent his two large armies and war materials and himself with a large army laid siege to the strongholds.

The refractory Poligars hurled stones and boulders, threw venomous creatures like snakes, scorpions and others over the armies of Kadarappa Naik from vantage grounds. As a result of this guerilla warfare many of the followers of Kadarappa Naik died including his two brothers. As soon as he heard of the death of his brothers, Kadarappa Naik with a strong army climbed the fortress like a ferocious beast and sieged the Poligar Krishnappa Naik, cut off his head and the limbs of seven other Poligars. The rest of the Poligars out of fear fled from their places and while running for life on the plains the army of Sujana Singh lay senseless and Kadarappa Naik with his few men and horses hastened to Sujana Singh and helped him. Afterwards, Kadarappa Naik invaded the forts of Amagonda Pālya, Kokkantarapālya and seven other pālayapats and subdued the people and Chiefs and brought with him a large sum of money and handed it over to Sujana Singh. The supremacy of Vijayanagar was established in all those places. The Poligar of Amagonda who had fled out of fear then returned to Kadarappa Naik and begged him for mercy and restoration. On payment of a tribute and assurance that he would be subordinate to the house of Vijayanagar the Poligar of Amagonda was restored to his own principality.

Sujana Singh took with him Kadarappa Naik to Vijayanagar and there he was received with honours by the ruler of Vijayanagar. Kadarappa Naik was treated well and honoured for his devotion and loyalty. In recognition of his signal services was made the ruler over a big principality with the title of Chief of Naiks and on his return was awarded the gifts of the Durbar like elephants, royal umbrella, horses, palanquin, sword, etc.

Occasion arose for subjugation of the Poligar Rāmarāja of Suyyalur Pālayapat to Gummanāyakana Pālya. The Poligar was fully subdued and Kadarappa Naik allowing a few villages to Rāmarāja, annexed the rest of the territory which yielded a revenue of 5,000 pagodas. Thus the Gummanāyakana Pālya rose into prominence and ascendancy.



### **Singappa Naik (1388-1457)**

This Chief seems to have ruled for 69 years but information is wanting about life and activity in this long reign.

### **Dodda Vasanta Naik (1457-1467)**

Dodda Vasanta Naik succeeded to the throne of Singappa Naik. The ruler of Kulburgi with a large army invaded the territories of Vijayanagar and gradually began to appropriate the tribute which he had to pay for himself. He committed ravages in all places and began to ill-treat the people. On the receipt of orders from the ruler, Proudha Devarāya of Vijayanagar, Dodda Vasanta Naik rallied round the banner of the Empire for ready support. At that time Singappa Naik of Kokkanta Pālya which had been annexed to Vijayanagar in the previous disturbances came to Dodda Vasanta Naik and prayed for restoration under an apology and the oath of allegiance to Vijayanagar and Dodda Vasanta Naik promised to help him in the restoration. Singappa Naik brought with him 1,000 men for war, Pemmasāni Thimma Naik of Gandikoṭa contributed 8,000 men and Dodda Vasanta Naik contributed 9,000 men for the great war against Kulburgi. The army of Vijayanagar was 50,000 in number. The whole army invaded Kulburgi but the first attempt proved vain. Then Proudha Devarāya consulted Dodda Vasanta Naik and Pemmasāni Thimma Naik and the other Naiks agreed to invade by themselves and subdue Kulburgi. The third day Dodda Vasanta Naik offered prayers to the Goddess and made ready for the fight. The fortress of Kulburgi was bombarded and the entire army of Kulburgi was shattered and killed. Then the Chief of Kulburgi came forward single-handed for single combat with Dodda Vasanta Naik and demanded a duel. In the duel that ensued the Chief fell a prey to the Poligar. The Poligar established the supremacy of Vijayanagar and Proudha Devarāya visited the place and established his administration and took all steps for peace. For this act of loyalty and valour on the part of the Poligar of Gummanāyakana Pālya, the ruler of Vijayanagar honoured the Poligar in the highest way possible. In this happy state of affairs, Dodda

Vasanta Naik spoke to Devarāya of Singappa Naik, having come to tender an apology and render homage, praying for restoration. On the recommendation of Dodda Vasanta Naik, Singappa Naik was restored to his old principality. Finally, Dodda Vasanta Naik requested for the annexation of certain tracts of land surrounding Gummanāyakana Pālya for the Pālya, Gadidamkonda, which was haunted with wild animals and full of scrub jungle so that he could improve the place, protect the people from fear of wild animals, establish villages and improve the resources of the country. This was easily granted by the ruler and thus the principality was widened in size and yield. After a remarkable rule, Dodda Vasanta Naik died and was succeeded by Dodda Kadarappa Naik in 1460.

#### **Dodda Kadarappa Naik (1460-1473)**

#### **Immadi Narasimha Naik (1473-1482)**

Then followed the reigns of Dodda Kadarappa Naik and Narasimha Naik II (Immadi).

#### **Kadarappa Naik II (Immadi) (1482-1508)**

Poligar Rangarāja of Idagur and Chinnaganapalli, a subordinate feudal chief to Vijayanagar, did not pay the tribute for two years and showed signs of revolt. The ruler of Vijayanagar, Veeranarasarāja, then called upon the Poligar of Gummanāyakana Pālya, Kadarappa Naik, to invade the territory of Rangarāja and annex it. Kadarappa Naik invaded the territory of Rangarāja and took him prisoner and drew up an agreement by which he had to pay the arrears of 24,000 pagodas, be liable in future to pay 12,000 pagodas per annum regularly and for the default of payments already made, pay 7,000 pagodas as penalty. Kadarappa Naik then placed these terms of the covenant and requested the Sovereign to restore the Poligar Rangarāja to his pālayapat and the Sovereign was pleased to do so.

*Navarātra*, nine glorious nights, now a special feature of the Mysore Durbar, was a festivity of ancient tradition. The ruler of Vijayanagar requested Kadarappa Naik to remain

at Vijayanagar for the *Navarātra* and Kadarappa Naik agreed and remained. The Durbar of the Ruler was attended by other rulers and chiefs of other territories, ministers, commandants, poligars, poets, philosophers, *mahā vidvans* dancers, *Bhatarajaru* (sadows) and host of others. On one *navarātra* day the following incident happened. One *Bhataraju* got up from his seat, drew out his sword from his waist and openly demanded in a melodious voice and in verse form, whether in that honourable assembly there was any person who could be said a *ecera* and who could lay bare his breast to couch his sword therein. None dared to speak and the whole court was silent. Kadarappa Naik suddenly rose from his seat and challenged the *Bhataraju* and came forward and opened his breast bare to the thrust of the sword. The *Bhataraju* immediately flashed the sword over the uncovered breast of the Poligar. The whole Durbar was stunned and gazed at the profuse flow of blood from the breast of the Poligar. Everyone grew ferocious but none could speak. To the surprise of all when the blood was examined it was found that it was mere red water that had been put into the hollow of the sword specially manufactured for a test. Everybody began to praise Kadarappa Naik for his valour. At once the *Bhataraju* offered his respects to the ruler and all present and began to repeat verses in praise of the ruler. The *Bhatarajus* were the elite and educated classes of the society and they were men great in Telugu learning. One of them by name Bhattamūrthi had written two books in Telugu, known as *Vasu Caritramu* and *Manu Caritramu*. Kadarappa Naik was so much pleased with the wit and capacity of that *Bhataraju* and rewarded him with a pearl necklace and a pair of shawls. The ruler who was witnessing these incidents praised Kadarappa Naik for all his bravery and valour.

Kadarappa Naik on previous occasions had requested the Ruler for grant of a few more villages for his Pālayapat and this request was complied with on the eve of the return of Kadarappa Naik from Vijayanagar to his place. Kondakomarla Hobli and adjoining villages and Dēvikunte were

granted as a gift together with 5,000 pagodas, a pearl necklace, red umbrella and various other insignia. One *Bhataraju* who was fully learned by name *Narasappa* was also sent to his court.

*Ballapūr*, another *pālayapat*, was under a separate Poligar. The people of *Gummanāyakana Pālya* and *Ballapūr* on the frontiers began to create quarrels as a result of which both the Chiefs had ever to remain on terms of enmity. When the Poligar of *Ballapūr* saw the power and ascendancy of *Gummanāyakana Pālya* he awaited the day to meet *Kadarappa Naik* and when he met him, he solicited his friendship and alliance. Both the Naiks agreed to punish the mischief-mongers and other unbecoming persons severely. The Poligar of *Ballapūr* then desired *Kadarappa Naik* to grant him the territory of *Dēvikunte* for himself and *Kadarappa Naik* willingly gave it together with various honours. *Kadarappa Naik* in return received distinct honours from the Poligar of *Ballapūr* for this act of friendship. *Kadarappa Naik* after a significant rule died and was succeeded by his son

#### **Aggi Thimma Naik (1508–1514)**

During this period, incessant warfare between *Vijayanagar* and *Bhāmani* Sultans and *Shahi* Sultans for supremacy in the Deccan resulted in the enhancement of the levy of tribute from all subordinate Chiefs and Poligars. *Gummanāyakana Pālya* was also ordered to pay 10,000 pagodas annually for the upkeep of the army of *Vijayanagar*. *Krishnappa Naik*, brother of the Poligar, caused great havoc to the people and *Thimma Naik* sentenced him to death. Likewise when his own son by the first wife was poisoned by the son of his second wife, *Thimma Naik* ordered the second son to be hanged. The first son, however, who had escaped death on account of timely help pleaded for the life of the younger brother which was mercifully granted.

Then followed in quick succession short reigns of *Hire Vasanta Naik*—1514 to 1517, *Singappa Naik II* (*Immadi*)—

1517 to 1521, Narasimha Naik III (Mummadi)—1521 to 1524, and then Vasanta Naik II (Immadi)—1524 to 1548.

### **Veeradāsappa Naik (1548–1584)**

It was during this period that the great battle of Tālikota or Rakkas Tadagi took place between the armies of Vijayanagar and the combined armies of Kulburgi, Ahmednagar, Golconda and Bijapur. When Vijayanagar thus fell a prey to the invading armies, all the subordinate rulers and chiefs revolted and tried to become independent. The Poligars took this opportune moment and separated themselves: but the Poligar of Gummanāyakana Pālya, true to his traditional loyalty, remained firm under the banner of the fallen House of Vijayanagar.

### **Vasanta Naik III (Mummadi) (1584–1614)**

Taking advantage of the weakness of the Vijayanagar Empire, Dilawar Khan, one of the Viceroys of the Mogul Emperors, invaded the country when Rangarāja requested Vasanta Naik to go to Vijayanagar. Accordingly Vasanta Naik repaired to Vijayanagar with a large army. Rangarāja with an army of 10,000, started together with the men of Vasanta Naik and marched against Dilawar Khan who was camping with his army on the bank of the river. Both the armies met and Dilwar Khan ran away in fear. The resources were all seized as spoils by the Vijayanagar army. On his return to his Pālayapat Vasanta Naik relieved the people who were troubled by Dilawar Khan of their sufferings and finally caught Dilawar Khan himself as prisoner and presented him before the ruler. Dilawar Khan was put to death.

When Sri Rangarāja of Vijayanagar took up the question of the renovation and construction of the temple of Sri Ranganātha at Srīrangam, Vasanta Naik very greatly helped in this sacred enterprise with money, artists and workmen. He constructed various towers for the temple, offered jewels for the idols, improved the one-thousand-pillared hall. Sri Rangarāja being greatly pleased at the Poligar's goodwill and

faith towards him, reduced the tribute from 10,000 pagodas to 6,000 pagodas. After a brilliant rule Vasanta Naik died and he was succeeded by his son, Narasimha Naik.

### **Narasimha Naik (Nālmadi) (1644–1680)**

This reign furnishes a detailed account of the efficient form of administration and various departments, their heads and subordinates, their powers and duties, etc., such as the Palace Department, the Police Department, the Revenue Department, the Customs Department and the Treasury Department. Over all these was the Administrative Department (Secretariat) which was the Chief Secretariat. Furthermore, Narasimha Naik established a Judicial Department to award punishment, a Survey Department for the Revenue Survey and the Military Department for protection.

Even though the Vijayanagar Empire was on the decline, still this Poligar showed loyalty and faith and finding no need for his vast army which was maintained for the sake of Vijayanagar, disbanded a few of them and ordered the disbanded men to maintain arms and other weapons so that when there was a call they should be able to rally around his banner.

### **Bangāra Thimma Naik (1680–1728)**

Though Vijayanagar was declining day after day, still Bangāra Thimma Naik brought to order such of these ryots, agriculturists and subordinates who revolted and stopped the payment of dues to Vijayanagar. Gradually even the payment of tribute by the Poligars was not collected by the Vijayanagar rulers. The Poligars never paid voluntarily their dues to the sovereign. In this state of affairs came the invasion of the Muhammadan ruler of Hyderabad who raided Vijayanagar and conquered slowly the territory of Vijayanagar. He demanded payment of 30,000 pagodas as tribute from the Poligar of Gummanāyakana Pālya.<sup>6</sup> After

a time, came the invasions of the Delhi Mughal Emperors. Alamghir invaded Vijayanagar and other subordinate principalities divided Vijayanagar. Anegoni and a few villages were given to Narasingarāya, a Muhammadan ruler being appointed for the rest. He levied tribute and demanded heavy sums from various chiefs, including the Poligar of Gummanāyakana Pālya who agreed to pay 35,000 pagodas.

### **Kadarappa Naik III (1728-1740)**

The distance was a great factor that made strong rule of the Delhi Emperors over the Deccan difficult and encouraged the growth of the Marāthās. Peshwa Bāji Rao I was ruling Poona when the Marāthās invaded the Deccan where there was an agreement for payment of tribute to the Peshwa, including 35,000 pagodas from Gummanāyakana Pālya.

### **Narasimha Naik V (1740-1760)**

The territory forming part of Vijayanagar and ruled by Muhammadans was conquered by the Marāthās and Dilawar Khan was appointed Subedar of the place. Narasimha Naik for purchasing the territory of Gorantla Sammath for 25,000 rupees from the Marāthās, submitted through Dalvoy Narasimhaiya a petition to the court of Bālāji Rao, the Peshwa. The Subedar's recommendation for the sale of the said territory to Narasimha Naik was accepted by the Marātha ruler and Narasimha Naik thus extended his Pālayapat. Narasimha Naik built a fortress, constructed large lakes and other water resources, brought therein artists and workmen and others and thus made the new place yield 40,000 pagodas. He named Gorantla Sammath as Kodi-konda (Cock-hill).

Bāji Rao, at this time, desiring to collect tribute at a higher rate from all the subordinate chiefs and Poligar nobles, sent Commander Gopāla Rao with a large army for the purpose. The latter forcibly annexed Kandukur Taluk from the Gummanāyakana Pālya and levied a sum of 40,000 rupees as annual tribute. Narasimha Naik protested and representations to

the Marātha ruler were successful and the Pālayapat was restored to him.

During the period of struggle between the Muhammadans and the Marāthās for supremacy in this part of the country, Murāri Rao, Marātha Chief under the Nizam of Hyderabad, invaded Gummanāyakana Pālya, laid siege to it, by superior force separated Kodi-konda from the Poligar's territory and annexed it to the Muhammadan territory, finally laying a tribute of 35,000 rupees.

At this period Beṭṭada Chamarāja Wodeyar was ruling Mysore and Hyder Āli, an officer of the Mysore army, was practically in power. He had conquered and annexed Sirsi, Gutti, Guramkonda and many other places round about, including Kodi-konda which was a former possession of the Poligar Narasimha Naik. Hyder invaded Gummanāyakana Pālya also, but finally restored it to the Poligar on an agreed annual tribute of 35,000 rupees. Then, Narasimha Naik, who was chafing under the disaster which had overtaken him under Murāri Rao represented how his valuable possession of Kodi-konda was lost and had it ordered to be restored by his deputy Mir Sab; Mir Sab did not do it but he gave it away to his brother-in-law. The news secretly reached Hyder and Mir Sab becoming aware of it vowed revenge.

When Narasimha Naik fell severely ill, his wife Rāmakka Nāyakī was managing the Pālayapat and Dalvoy Sane Narasimhiah taking advantage of the supposed weak condition of the principality under a woman, intrigued against her. The Dalvoy was arrested and brought before Rāmakka Nāyakī. After enquiry, this treacherous man's property was confiscated, providing an allowance for his maintenance and was gifted to the Ballāpūr Naiks who had stood by her. This queen augmented the resources of the State, constructed a big reservoir in her name and left an enduring impression of her beneficent administration in the country. After Vasanta Naik IV (Nālmadi) (1760-65), who was a subordinate chieftain, paying a tribute to Hyder, his son, Narasimha Naik, succeeded.



### Narasimha Naik VI (1765–1802)

Narasimha Naik continued the annual tribute to Hyder Āli. He was nursing the loss of Gorantla Sammath (Kodikonda) which Mir Sab did not hand over and was concerting secret measures for its re-possession. On the death of Hyder, Mir Sab got an opportunity to wreak his vengeance on the Poligar of Gummanāyakana Pālya whom the late Sultan had befriended against his own subordinates. He finally reported to Tippu Sultan that the Poligars were proving refractory and attempting an attack on the sovereign of Mysore. Tippu gave a blank cheque to exterminate the Poligars. Mir Sab with the vast army despatched from the capital marched against the Poligars and annexed several small principalities, and proceeded against Gummanāyakana Pālya. Narasimha Naik's protestations of loyalty for generations to the Sultan of Mysore did not avail and Mir Sab invaded his territory also. Narasimha Naik afraid of the ravages of the invading army and feeling personally, when he was about to be defeated, fled with his family and resources from his Pālayapat to Done Bylu in Racavati Taluk.

During the Third Mysore War between Tippu and the British, Narasimha Naik appealed to General Meadows for help and was restored possession of his Pālayapat on a guarantee of loyalty to the British army and promise of support of assistance to the English in their invasion against Tippu. Narasimha Naik helped the English under Subedar Mohan Singh to recover what Tippu's army had taken away from the British. When peace was established in 1793 with Tippu, Mir Sab again invaded Gummanāyakana Pālya and took possession of it, forcing Narasimha Naik to flee for refuge with his wife and children.

In the Fourth Mysore War which ended in the downfall of Tippu Sultan and with the restoration of the Ancient Hindu Monarchy by the British, at the instance of General Harris, Narasimha Naik with a large army of his own and with the army of Byche Gowda, Poligar of Ballāpūr, recovered his

Pālayapat and joined the British armies which invaded Seringapatam in 1799. With the restoration of Mysore, the Poligar understood from General Harris that he had instructed Dewan Pūrṇiah to restore him his Pālayapat but in this attempt he was ultimately unsuccessful. Thereupon, he settled at Doṇe Pādu Village in Guramkonda Taluk, where, he, the last Poligar to rule the ancient Poligar Pālayapat, Gummanāyakana Pālya, died of grief.<sup>41</sup>

### Hurpanhully

The Poligar of Hurpanhully, the chief power and influence of the Bedas and the chief ally of Āli Adil Shah, the enemy of Vijayanagar, shared the same fate as that of the Poligar of Citaldroog. In 1752 the chief of Hurpanhully submitted himself to Hyder and became a valuable and much trusted officer and up to 1786 he represented most parts of his hereditary feudal territory with his baronial rights. Whether Tippu Sultan was weary of the Beda chiefs or resented the antiquities of their families and privileges and their local power is not known but Citaldroog had previously fallen before his father and his treatment of the Naik of Hurpanhully is thus recorded by Wilks: "On his return (that is from the districts near and beyond Tungabhadra) by a route passing nearly midway between Hurpanhully and Rāyadroog he made detachments on pretence of dispersing his army in cantonments, of two brigades with secret instructions to each of the fortresses; and having previously removed all grounds of suspicion, by repeated personal acknowledgments to the Poligars of these places, for the distinguished services they had rendered in the late campaign, he seized their chiefs and principal officers in the camp in the same day and hour as his brigades overpowered their unsuspecting garrisons. The

41. *Palayagars of Gummanayakana Palya*, by M. S. Puttanna, B.A., in Kannada, 1 26.

*Note.*—The history is based on a carefully preserved chronicle originally written in Telugu and subsequently rendered into dignified Kannada in 1863 by Arkalgud Krishnappa. The Manuscript of the chronicle is available with Mr. Rāmalingappa Naik and his brother Mr. Baṅgārappa Naik

cash and effects of every kind, not excepting the personal ornaments of the women, were carried off as royal plunder and the chiefs were sent to the accustomed fate of Cabbaladroog." In his own memoirs the Sultan justifies the annexations of these dependencies to his dominions on the ground of uncertain allegiance of the chiefs to his father and their conspiracies in regard to himself. The family of Hurpanhully was not, however, extinguished and in 1792, the conduct of Tippu's local officers at Citaldroog, drove the Bedas into rebellion, which was suppressed with much difficulty. After the fall of Seringapatam, the Hurpanhully District formed part of those transferred to the Nizam by whom the family was recognised and to some extent reinstated. Finally, in the cession of the country acquired from Tippu, south of Kistna, to this Government, Hurpanhully was included and belongs now to the Collectorate of Bellary. The family still exists, but in reduced circumstances.<sup>42</sup>

#### Relationship with the British

After the Mysore Wars, the English Government after defeating Tippu concluded a definite treaty in 1792 at Seringapatam. Tippu was, by this treaty, stripped of half his territories and required to pay as ransom a sum of three crores and thirty-nine lacs of rupees as penalty and was bound not to molest the Poligars and Zamindars who had been serviceable to the English in the war. In 1793 for a second time the whole of the Peninsula was in confusion and the minor chiefs seized the opportunity for throwing of their dependencies. Thus arose a number of petty Poligars and small chieftains whose quarrels and wars and struggle for supremacy kept the country disturbed for two and a half centuries. According to the treaty of 1792 not only the English tried to free the Poligars from the fear of Tippu but also did much to improve their condition in their own possessions. In the year 1797 Lord Hobart pointed out to the Court of Directors,

42. *Indian Antiquary*, December 1887: "A Selection of Kanarese Ballads," by J. F. Fleet.

Note.—Page 44, heading "Vasanta Naik III (Mummadi) (1584—1614)" please read "Vasanta Naik III (Mummadi) (1584—1644)".

the means by which the Poligars might be rendered useful subjects of the British Government. The Directors expressed their agreement with the views of Lord Hobart and in the despatch of the 5th June 1789 insisted on "the absolute suppression of the military power of the Poligars and on the substitute of a pecuniary tribute, more proportionate than the ordinary *pescush* to the revenue of their pollams and more adequate to the public demands for defraying the expense of general protection of Government". After the final suppression the Government in a proclamation dated 1st December 1801 suppressed the use of all weapons of defence and promised, besides a general amnesty, a permanent assessment to the Poligars on the principles of Zemindary tenure.

### Relationship with Mysore

In the perpetual wars between the Hindus and the Marāthas, the authority of the Bedar districts in Mysore was sometimes in the hands of one, sometimes of the other, the Poligar chiefs consequently fared badly, being obliged to pay heavy tributes to both the Marāthas and the Hindus, which were enforced at the point of the sword. Hence their influence gradually declined, and many of the families became extinct. In the year 1881 the Government of Mysore removed all Poligarships, either expelled them out or brought them under their sway. Though the British Government confirmed pensions to the Poligars, their Pālayapat lands were subjected to the payment of *pescush*, but the Government of Mysore very graciously extended their benignity further. They extended to the Mysore Poligar pensions, the same rule of succession as applied to Pālayapat lands. His Highness' Government further recognised the validity of an adoption for the succession to a Poligar pension. The paragraphs 7 and 8 of Government Order No. 1678, dated the 29th October 1887 reads thus:

"7. The cases to which these orders of Madras Government were intended to apply were not exactly analogous to the Mysore Pallegar pensions which were granted under very peculiar circumstances, partly in lieu of Pallegat lands and partly on political grounds. In British territory, the Government confirmed to the

Pallegars, in most cases, their Pallepat lands subject to the payment of *peshkush*. In Mysore, this class of petty rulers lost their political power and importance during the Mahomedan Rule, and on the pacification of the country after the fall of Seringapatam, it was deemed inadvisable to restore to them their old Pallepat lands, and they were accordingly granted money pensions. With the fall in the value of money, the pensions were increased on two occasions during the British Administration, once in 1860 by 50 per cent, and again in 1865 by 25 per cent.

"8. Under the circumstances His Highness' Government are of opinion that it will be no more than bare justice to extend to Mysore Pallegar pensions, the same rule of succession as applies to Pallepat lands. In the case of the latter, the succession admittedly vests in a son duly adopted, and to apply the same rule to the Mysore Pallegar pensions would be in strict accordance not only with the fundamental principles of Hindu Law and the precedents of the State when under Native Rule, but also with the popular general feeling in the matter".

### Conclusion

In the early period South India and Deccan were marked off distinctly to rulers and chieftains and these chieftains of South India were similar to Poligars of Deccan. The establishment of Chieftainship therefore is of very ancient origin coming from the early days of Cēra, Cōḷa and Pāndyas. Just as there was perpetual struggle to found an empire in South India by Cōḷas and others, there was similar struggle in Deccan too. After this great struggle two distinct rulers remained, Cōḷas in the South India and Cālūkyas in the Deccan. The end of the struggle between two royalties brings into prominence a number of feudatory states, chief among them have to be mentioned Yadavas of Devagiri, the Kakatiyas of Warangal and Hoysalas of Dorasamudra. Thus arose the Poligar chieftainships too and they existed even before the establishment of Vijayanagar. Gummanayakana Pālya is an outstanding instance in this way.

The Poligar chiefs scattered over all the Deccan belonged to a great stock and their achievements have not been unworthy. They

were adventurous and enterprising men who dared to do great and noble things. Intelligent, bold and indefatigable, their long line contains many names of chiefs who were great and just rulers, great and master builders and patrons of sacred learning and art. Their innate piety and love of God have made them leave their own monuments behind them in the shape of religious shrines. Their sense of duty and moral worth as rulers of men and their interest in the public were no less than their own admirable qualities. Evidence of these are to be found in abundance in the numerous towns they planned and built and the many useful tanks, wells and other amenities they constructed for the benefit of all. Their toleration in matters of religion was ever praiseworthy. There was no religious persecution. They improved the lands of their occupation by clearing forests and facilitating the spread of agriculture. It is due to them that the State of Modern Mysore has risen to prominence.

The regime of Poligars is not one that can be neglected by historians. The civilisation laid down by them and their contribution is quite unique, and to Mysore in particular, very outstanding. The conquering foe in their anxiety to overcome the Poligar chiefs, natives of the soil, and in their ambition to establish their supremacy, perhaps began to name these noble chieftains in terms not pleasant. The Poligars were not bandits, robber chieftains or purse-proud arrogant men, but they were most noble and most faithful, loyal and devout and learned, and respecting others. Their belief in God could be confirmed by existence of renowned temples within each fortress of their own and on the summit of rocks. Originally these men were clerks in some service or other. By nature being martial they did not like their being ruled and with them ever carried a kind of weapon known as the *ballam*, a strong pike eight or nine feet long with a heavy sometimes curved steel head. Among the Poligar foot soldiers this was a common arm and it was used with much effect in defence.

Their system of military mobilisation is also noteworthy. It was feudal, a characteristic feature of the middle ages. Each Poligar chief according to his grade was to serve faithfully his

higher by rendering military service and by contributing his quota of men, arms and things. So that in times of need, the chief would have been well fed with necessary material and men for his campaign. The present system of administration is nothing but an off-pull leaf from the book of administration of Poligars. The old Polygarean divisions are still to be found. The ruling Poligar had established the chain of responsibility among the officials as at present.

This collective account of the Poligars may be taken as sufficiently historical and read therefore with interest, the thrilling episodes, valiant exploits and beneficent acts of charity. In the words of Bishop Caldwell, "The Poligar has become a zamindar and has changed his nature as well as his name. One can scarcely believe it possible that the peaceful Nayakas and Marava Zamindars of the present day are the lineal descendants of those turbulent untamable chiefs of whose deeds of violence and daring the History of the last century is so full. One also asks: can it be really true that the peaceful Nayaka ryots of the present day are the lineal descendants of these fierce retainers of the Poligars? The change brought about among the poorer classes of the Marawars is not perhaps quite so complete, but many of them have merged their traditional occupation and watchmen in the safer and more reputable occupation of husbandmen, and it may fairly be said of the majority of the members of this caste, that though once the terror of the country, they are now as amenable to law and reason as any other class".

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